

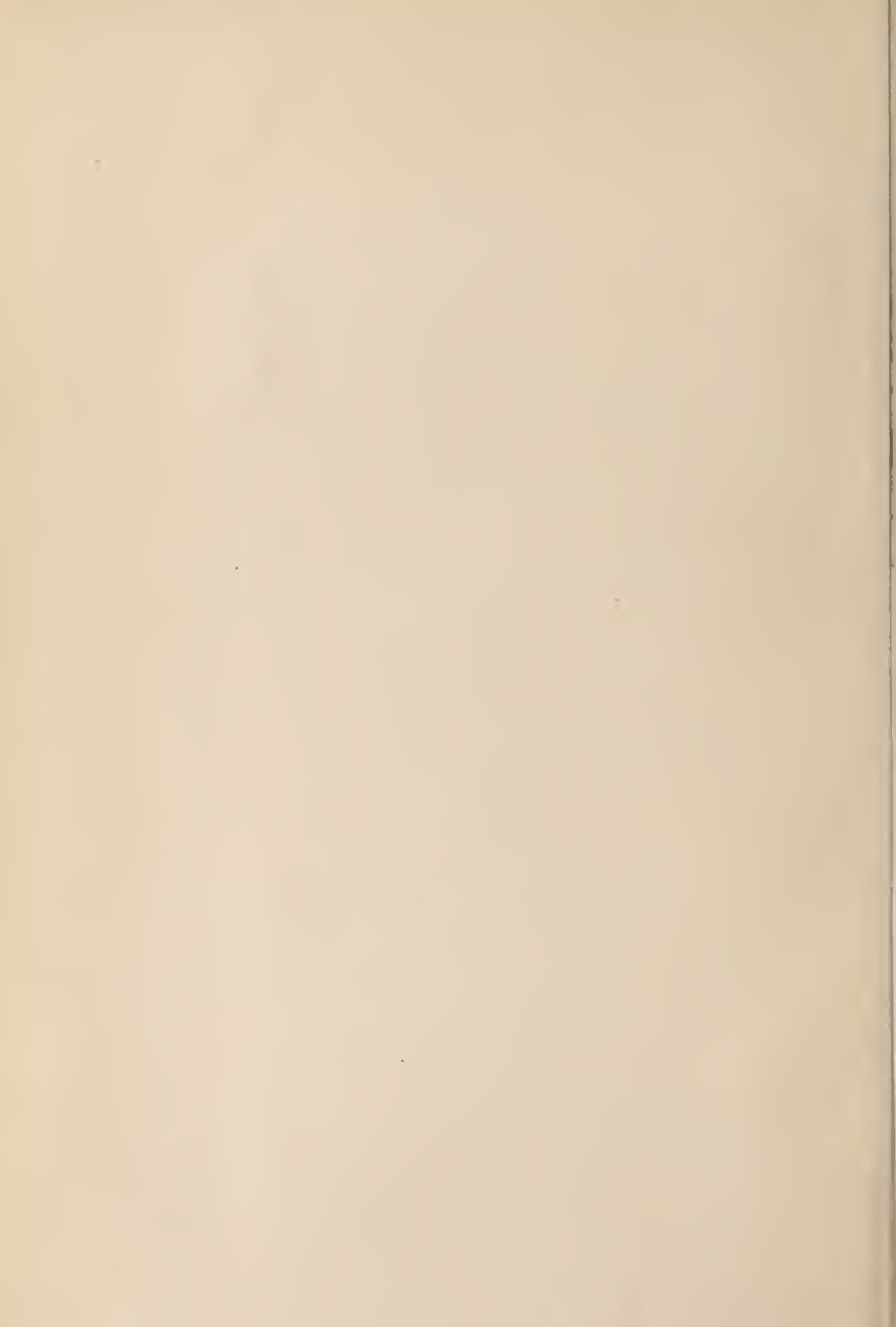


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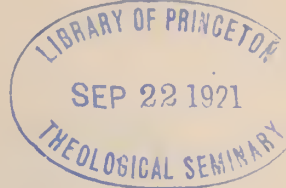
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The Missionary Review of the World



VOL. XLIII OLD SERIES

Founded in 1878 by

REV. ROYAL G. WILDER, D.D.

VOL. XXXIII NEW SERIES

Editor-in-Chief, 1888 to 1911

REV. ARTHUR T. PIERSON, D.D.

JANUARY TO DECEMBER, 1920

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INDEX FOR 1920

MAPS, CHARTS AND POSTERS

	Page		Page
AFGHANISTAN, Forbidden Land of.....	864	Foreign Mission Fields,—Unoccupied.....	170
—India, Ceylon, Population of.....	188	INDIA, Ceylon, Afghanistan, Population of	188
AFRICA, Mohammedan Population of.....	186	Indian Reservations and Schools.....	988
ALBANIA, Its Unredeemed Territories.....	781	Interchurch General Budget 1920.....	252
Americans, Unchurched Protestant.....	175	JAPAN, Population of.....	188
ASIA, Unevangelized Central.....	96	Ministerial Salaries.....	200
BRAZIL, Comparative Size with U. S.....	172	Ministers, Where They Live and Preach....	191
Centenary Movement, Financial Campaign..	215	Religious Distribution of Children.....	199
CEYLON, Afghanistan, India, Population of	188	—Bodies in U. S., Statistics.....	253
Childhood, Neglect of in U. S.....	195	—Instruction, Hours Provided Annually....	197
CHINA, Areas Served by Christian Colleges	798	Student Volunteers, Distribution of...VII (Feb)	
—Areas Unclaimed by Protestant Missions	173	UNITED STATES, Neglect of Childhood in	195
Cooperation, Denominational in Home and		—Population per Square Mile.....	190
Foreign Missions.....	225	—Religious Statistics for.....	252
		World Sunday School Enrolment.....	330

PHOTOGRAPHIC ILLUSTRATIONS

AFRICA, Arguments for Medical Missions	620	CHINA, Woman's Bible Class in.....	365
—in West.....	350	Chinese Family Altar Certificate.....	639
—Good Raw Material.....	350	Christmas Tree Frame.....	1046
—Mission, Crowd of Bible Students in a		Christmas Trees, Living.....	1046
West.....	351	Clock in Office of Kosuge Prison.....	502
—Sunday School Class of Girls in West....	349	Cloud, Henry Roe.....	995
Akana, Rev. Akaike.....	688	Community House in Lumber Camp.....	708
ALASKA, Christian Indian Girl of.....	40	Coolie Women, Japan.....	128
Alaskan Indian Baby.....	39	Culion, Inside Hospital at.....	605
—Indians, Pagan Ceremonies of.....	41	—Leper Colony.....	601
Albanian Highlanders at Home.....	779	Deaf in Chefoo, Teaching the.....	536
Aleppo, Armenian Refugees in.....	21	Dodd, William Clifton.....	102
Arab of Inland Arabia.....	1046	Doleib Hill, Missionary Clinic.....	523
ARABIA, Inside Dispensary of American		ECUADOR, Ice Cream Seller in.....	49
Mission, Kuwait.....	1	—Street Scene in Guayaquil.....	47
Arabia, Arab of Inland.....	1046	Edmunds, Dr. C. K.....	793
Arabia, New Hospital for Women.....	1075	Equipment Which Can Be Sent to Mis-	
Armenian Girl—"The Mark of the False		sionaries.....	910
Prophet".....	23	Eskimos Drilling in Ivory at Port Clarence..	35
—Refugees in Aleppo.....	21	Exhibits, Missionary.....	54
—Refugees Learning Motion Song.....	25	Family Altar Certificate, Chinese.....	639
—Refugees Returning Home.....	24	FIJI, Free Indian Girl in.....	279
Belgian Gospel Mission Brussels.....	45	—Mohammedan Moulvi in.....	277
BELGIUM, Queen Elizabeth and Mrs. R. C.		Filipino Teachers, Class of Christian.....	607
Norton.....	43	Governor of Kosuge Prison, Christian.....	503
Bible Picture Roll in Tibet.....	547	Grant, William Henry.....	792
—Students in West Africa.....	351	GUATEMALA, Carrying Image.....	679
Brazil, Indians of.....	1046	—Indian Boy of.....	681
Brazil, Indian Dance.....	1046	—Three Indian Converts.....	683
Buddhist Temple, Honolulu.....	687	Guayaquil, Street Scene in.....	47
Burrall, Jessie.....	379	Happer, Dr. A. P.....	792
Byzantine Basilica at Carthage.....	706	HAWAII, Japanese Child in.....	686
Cairo, Sunday School, Opportunities in.....	356	—Kindergarten Melting Pot.....	685
Canton Christian College, Administration		—Sample of Religion in New.....	509
Building.....	795	—Sample of Old.....	508
—Students, Arts and Sciences Department		Hawaiian Children in Mission School.....	513
—River Front and Boat Population.....	791	Honolulu As It Looks Today.....	507
Car Shops, Noon Meeting in.....	1046	—Boys of Mission School in.....	514
Chart.....	1046	—Buddhist Temple in.....	687
Chefoo School, Teaching the Deaf in the...	536	—Mission Building in.....	515
Cheng Ching-Yi, Dr.....	801	Hospital for Women in Kuwait.....	

III

Inca Indians, Ignorant and Poor.....	965	— Mission School for Inca Indians.....	969
— In Peru, A Protestant Mission School for	969	Peruvian Cities, Two Characteristics of the	
INDIA, Baptist Service.....	189	Situation in.....	965
— Open Air Sunday School in.....	369	PHILIPPINE IS., Approaching Culion..	603
— Phonograph Winning Audience.....	854	— Culion Leper Colony.....	601
— Rev. David Gordon in Traveling Work-		— Going to Sunday School in the.....	609
shop.....	255	— Inside Hospital at Culion.....	605
— Some Native Christian Evangelists.....	253	— Protestant Chapel at Culion.....	606
Indian Baby, Alaskan.....	39	Phonetic Script in China, Teaching the....	368
— Boy of Guatemala.....	681	Phonetics Laboratory, Apparatus in.....	703
— Dancers at a Religious Festival.....	960	"Primaries" at Riverton, N. J.....	822
— Girl of Alaska, Christian.....	40	Prison in Tokyo, Recently Built.....	500
Indian Appeal, South American.....	1046	Refugees Learning Motion Song, Armenian..	25
Indian Dance, Brazil.....	1046	Roe Indian Institute, Cottage Homes.....	996
Indians of S. A. Tierra del Fuego.....	1046	RUSSIA, Moscow Y. M. C. A. Club.....	265
Indians in Market, Cuzco, Peru.....	950	— Sacred Entrance to the Kremlin.....	241
Indian Woman and Baby, S. A.....	1068	— Stirring Up Religious Spirit in.....	263
Interchurch Cabinet at Luncheon Conference	179	Sadhu Sundar Singh.....	611
— World Movement Cabinet.....	161	Samuel, Sir Herbert.....	1048
JAPAN, Baby Organ in Service for Christ..	854	Shultz, Mr. and Mrs. Dan.....	975
— Boys Imitating Buddhist Festivals in...	790	— The Labor Evangelist, Dan.....	977
— Coolie Women in Lumber Yard.....	128	Seoul, First Member Cradle Roll.....	541
— Possibilities in.....	499	South American Indian Appeal.....	1046
— Mission Kindergarten in.....	359	South American Indian Woman and Bay.....	1068
— Wayside Scene in.....	753	South America, Tierra del Fuego Indians..	1046
Japanese Child in Hawaii.....	686	— Sunday School Rally in.....	540
— Coolie Women Coaling Steamer.....	125	SIAM, Bazaar Scene in Kengtung.....	109
— Day Laborers Waiting for Work.....	501	— Christian Family in Chiengrai.....	112
Jerusalem, Waiting for Sunday School to		— Mountain Village in.....	104
Open.....	353	— Touring in Northern.....	105
Kanamori, Rev. Paul.....	577	— Two Princesses in Muang Laam.....	107
— Children of Paul.....	587	Simpson, Dr. A. B.....	267
Kindergarten in Japan, Mission.....	359	Singh, Sahu Sundar.....	611
KOREA, Giving Out Tracts from Ford....	897	SOUTH AMERICA, S. S. Teacher Training	
Korean Christian Congregation.....	187	Books.....	363
— Christians and Missionary, Group of....	811	South American Indian Dancers at Religious	
Kosuge Prison.....	504, 507	Festival.....	960
Kremlin, Sacred Entrance to.....	241	Student Volunteer Convention Des Moines,	
Kuweit, Inside Dispensary American Mission	1	Ia.....	81
Living Christmas Tree.....	1098	Sudanese Boys in Sunday School.....	357
LIU CHIU IS., Busy Street in Naha.....	769	Sunday School at Omdurman, Sudanese Boys	
— Christian Chapel.....	771	in.....	357
— Market Scene in.....	763	— Class in West Africa.....	349
Liu Chiuian Worshipping Before Tomb....	767	— In India, Open Air.....	369
— Grandmother.....	765	— Pageant in Manila.....	331
Lolodorf Hospital, Children and Mothers at	620	— Rally in Tokyo.....	335
Lumber Camp, Modern Sanitary.....	981	— Work, Leaders of World Wide.....	321
Manila, Sunday School Pageant in.....	331	TIBET, Bible Picture Roll in.....	547
Medical Missions in Africa, Arguments for..	523	Tibetan, Priest, Typical.....	99
Missionary Clinic, Doleib Hill.....	1007	— Priests Blowing Trumpets.....	101
"Miss Friend".....	689	— Table Lands and Mountain Peaks.....	97
Mormon Temple in Hawaii.....	511	— Typical.....	97
"Morning Star," Missionary Ship.....	511	Tibetans at Religious Festival.....	93
Moslem-Christian Debate, Group Taking		"Timothy Stand-by".....	372
Part in.....	875	Tokyo, Beauties of Springtime in.....	289
— Lad Who Needs Christ.....	704	— Interior of Slum.....	127
— Women at Tomb.....	665	— Sunday School Rally in.....	335
Moslems at Prayer, North Africa.....	185	— Woman's Christian College.....	787
Noon Day Meeting, Dan Schultze.....	977	Tunisian's Drive Away Evil Spirits, How...	707
Noon Meeting in Carp Shops.....	1079	Wing Kwong Chung, Dr.....	993
Norton, Mrs. R. C. and Queen of Belgium	43	Woodmen's Shack, Typical Scene in.....	979
Pagan Ceremonies of Alaskan Indians.....	41	Workingmen's Lodging House, Tokyo.....	505
Pearl of Great Price and Pearl Merchant..	677	Y. M. C. A. Club in Moscow.....	265
PERU, Indians in Market.....	950	Yukon Indians, Ruby, Alaska.....	37

AUTHORS

Acheson, Lila Bell.....	821	Calverly, E. E.....	1075
Allen, Mrs. John S.....	64	Capen, Edward Warren.....	702
Anderson, Alice T.....	296	Cheng Ching-Yi, Dr.....	799
Anderson, Herbert.....	253	Clamp, Mrs. F. H.....	723
Applegarth, Margaret T.....	915, 550	Clark, James E.....	198
Archer, Jno. Clark.....	56	Clark, Joseph.....	372
Atchison, Alda B.....	906	Coleman, H. E.....	359, 789
Athearn, Walter S.....	195	Cory, A. E.....	218
Barton, James L.....	21	Crank, Mrs. E. C.....	
Beck, Frank Orman.....	295	55, 219, 291, 379, 813, 911, 1001, 1095	
Bennett, M. Katharine.....	820	Dako, Mrs. S. K.....	779
Bernheisel, Mrs. C. F.....	895	Daly, T. A.....	987
Brain, Belle M.....	507	Danner, Wm. M.....	601
Braskamp, Otto.....	365	Davis, Jerome.....	262
Brimson, Alice W. S.....	1012	Day, Mahlon H.....	791
Brooks, Rev. Chas. A.....	984	De Mayer, Jenny.....	865
Brown, Frank L.....	331	Dennet, Tyler.....	182
Brown, Wm. A.....	537	Dickie, Edith C.....	899
Burges, Richard.....	369	Diffendorfer, R. E.....	190
Burgess, Rev. Paul.....	679, 904	Donaldson, Dwight M.....	533
Burleson, Hugh L.....	804	Doolittle, Geo. C.....	1084
Burton, J. W.....	277	Doughty, W. E.....	202
Cady, Rev. George L.....	685	Dykstra, Rev. D.....	675

IV

Ellis, Mrs. W. P.....	699	Murray, J. Lovell.....	208
English, Frank C.....	201	Norton, Edith Fox.....	43
Erdman, Walter C.....	893	Olson, E. W.....	718
Farmer, Mrs. W. H.137, 298, 549, 723, 919, 1103		O'Neill, F. W. S.....	727
Ferguson, Mrs. Jno.....	1011	Oxenham, John.....	131
Fleming, Mrs. D. J.....	917	Oyler, D. S.....	523
Ford, Edward A.....	122	Philcox, Henry N.....	377
Fulton, George W.....	125	Phillips, H. E.....	875
Furniston, F.....	1085	Piereson, Delavan L.....	611
Gale, James S.....	117	Popley, H. A.....	543
Goforth, Jonathan.....	282	Poteat, Edwin M.....	113
Gold, H. R.....	291	Price, Samuel D.....	362, 547
Gonzalez, Juan O.....	1069	Quinlan, Florence E.....	61, 226, 386, 1011
Gordon, A. J.....	973	Rader, Rev. Paul.....	709, 712
Haggard, F. P.....	185	Rainey, W. H.....	47
Hamilton, Mrs. G. W.....	899	Raymond, Mrs. C. B.....	917
Harrington, C. K.....	763	Reis, Jacob A.....	906
Harrison, Paul.....	597, 901, 1059	Reischauer, Helen O.....	898
Hayne, Coe.....	708, 974, 1078	Reynolds, H. C.....	179
Hellyer, Henry L.....	297	Richardson, Norman E.....	337
Herrick, George F.....	1061	Riggs, Mary W.....	905
Higginbottom, Samuel.....	262	Rohold, S. B.....	517
Hingeley, Jos. B.....	200	Ryan, A. L.....	607
Hinkhouse, Paul M.....	103	Scott, Charles E.....	136
Huntley, George A.....	58	Sibree, James.....	617
Jenks, Mrs. A. E.....	637	Singmaster, Elsie.....	1002
Johnson, Mrs. Luke.....	388	Stead, Blanche Wilson.....	997
Johnston, Howard Agnew.....	15	Stock, Eugene.....	691
Johnston, Mrs. W. C.....	530	Taylor, S. Earl.....	171, 215
Keeler, Ellen Coughlin.....	526	Thompson, Evaline A.....	1074
Koenig, J. C.....	909	Townsend, Mary.....	912
Lambuth, Bishop Walter R.....	874	Trowbridge, Stephen Van R.....	353
Lehman, W. S.....	621	Trull, George H.....	343
Lewis, Elizabeth.....	908	Turnbull, W. M.....	266
Liley, A. V.....	705	Upson, Arthur T.....	29
Lindquist, G. E. E.....	989	Van Ess, Dorothy.....	902
MacDonald, Caroline.....	499	Vince, Joseph.....	718
Mackenzie, Jean K.....	349	Wainright, S. H.....	586
McBride, George M.....	961, 1064	White, George E.....	885
McConaughy, David.....	204	White, J. Campbell.....	211
McCormick, Elsie.....	213	Williams, Ma de Newell.....	903
McCrae, Lee.....	995	Wilson, J. Montgomery.....	1014
McDowell, Clotilda L.....	913	Winton, Rev. G. B.....	693
McLeod, Christian.....	637	Young, S. Hall.....	35
Moffett, Samuel A.....	811	Zacker, Rev. John L.....	721
Mott, John R.....	177	Zwemer, Samuel M.....	28,2973, 624, 1089
Muir, John R.....	91		

SUBJECTS—ARTICLES AND NEWS

Aborigines, Japanese.....	930	Alcoholism, International Congress against.....	1015
—Queensland.....	79	Aleppo, Importance of.....	72
ABYSSINIA, A Call from.....	489	Almas, An Assyrian Mother (a) Mrs. W. P. Ellis.....	699
AFGHANISTAN, At the Gate of, (a) Jenny de Mayer.....	865	AMERICA, Christian Education in (b) James E. Clark.....	198
—On the Persian Border of (b) Dwight M. Donaldson.....	533	—In Santo Domingo.....	863
AFRICA, A Growing Church.....	653	—New, J. Montgomery Wilson.....	1014
—Bolshevism in South.....	830	—Religion and Politics in (b).....	669
—Elevating the Women of (b) Mrs. W. C. Johnston.....	530	American Indians, Urgent Needs for (a) G. E. E. Lindquist.....	989
—For Girls in South.....	554	—Religious Education Survey (b) Walter S. Athearn.....	195
—Growth in East.....	829	Americanization, Best Methods for Christian.....	291
—Idol Maker Discredited.....	932	—Program.....	389
—Light in Darkest.....	653	—Programs, Church.....	495
—Mission, North.....	77	Americans, Interpreting the Gospel to New (a) Chas. A. Brooks.....	984
—Model City.....	652	America's 'Scutcheon, A Blot on.....	494
—Mustard as Missionary Helper.....	931	Annual Home Mission Reports (a).....	226
—Nationalism in.....	1026	Antidote to Radicalism and Unrest (b).....	497
—New Church at Dondi.....	1026	Anti-Zionists Parade.....	561
—Plan to Appraise.....	652	Arab Nation, The New.....	235
—Reconstruction in West (b) Edward A. Ford.....	122	ARABIA, C. M. S. to Retire from.....	647
—Refuge for Women in Nairobi.....	829	—Fanatical Moslems of Central (a) Paul Harrison.....	597
—Soul Winning in the Jungle.....	553	Arabia, First Baptism in Kuwait. E. E. Calverly.....	1075
—What Grew from a Tin Church.....	733	ARGENTINA, New Church in.....	234
—Where the Drum Calls to Sunday School (a) Jean Mackenzie.....	349	ARMENIA-America Society An.....	934
African Life and Languages, School of.....	932	—Missions and Politics in (b).....	582
—Need of Organized Industry.....	150	Armenia's Call for Help.....	923
Africa, Nigerian Pastors' Association.....	1117	Army and Navy, Religious Work for (b).....	12
Africans, Learning Language from.....	732	ASIA MINOR, Missionary Outlook in (a) James L. Barton.....	21
ALASKA, Cooperation in.....	1017	ASIA, Unoccupied Fields in Central (b).....	91
—Hospital for Point Barrow.....	312	Associations, Religious Test for Student (b).....	250
—The Redemption of (a) S. Hall Young.....	35		
Alaska's Needs.....	835		
Albanians—A Forgotten Race, The (a) Mrs. C. A. Dako.....	779		

Assyrian Mother, An (a) Mrs. W. P. Ellis	699
AUSTRALIA, George Brown Memorial	1027
—Morality in	836
Awakening of the Church of China (b) F. W. S. O'Neill	727
Bahaism, Congress of	1108
Balkans, Spiritual Movements in the	1020
Baptist Headquarters in Rome	1111
Baptist Mission, Telugu Area	147
—Society Transferred from Boston	729
Baptists Enlarge Mission Program	310
Basutos, French Protestant Mission to	150
Beer Market in Asia	1023
Best Methods	55, 219, 379, 813, 911, 1001, 1095
Beirut, Missionary Conference in	924
Belgian Gospel Mission (b) Mrs. Ralph C. Norton	43
BELGIUM After the War	1020
—Before and After the War	46
—Protestant Clinic at Brussels	308
Berean Band, The	391
Bible Class at Pyeng Yang	1116
Bible Classes for Hotel Guests	220
—In Korea, Teaching the (b)	541
—In the Schools	641
—Society, Gospel Distribution	314
—Study in China, Importance of, (a) Otto Braskamp	365
—Study, The Knowledge of God (b) Samuel M. Zwemer	28
Bible in Mission Schools	1118
Blind, New Bible for the	311
Bohemian Students' Conference, First	1111
Boiling Caldron in India, The (b)	753
Bolivian Diplomat Appeals for Indians	312
Bolshevik "Bible," The	1111
Bolshevism in Asia Minor	924
—In South Africa	830
—Moslem Condemnation of	924
Books—See Special Index List	
Britain, Religious Situation in	234
BRAZIL, Falsehood and Threats in	1018
—Womanhood Awakening	1018
—In Dark	643
Brazilian Sunday Schools	393
—Y. W. C. A. in	940
—New School for Girls in Rio	313
Brother on the Frontier, My (a) Coe Hayne	974
Bubonic Plague in Vera Cruz	939
Budapest Mission to Jews	72
Buddhism Grows in U. S.	154
BULGARIA, Protestant Missions in	71
Bulgarian Pastors Meet	1020
Bululand Men of Science in	150
Business and Editorial Chat IV (Jan) IV (Feb), VI (Apr)	575, 663, 948
—Women and Missions (b) Mrs. F. H. Clamp	723
—Women and the Church	725
—Women, Mission Study for	724
Burmese Government and Missions	236
CANADA'S Interchurch Council	674
Canton Christian College	237
—Work of (a) Mahlon H. Day	791
Canton, Civic Evangelism in	237
—New Ideals in	928
Cairo, The Purity Movement in (a) Arthur T. Upson	29
—University Opened, New (b)	951
Capetown, Training Center at	932
Centenary, The Methodist (b) S. Earl Taylor	215
CENTRAL AMERICA, Indians of (a) Paul Burgess	679
CEYLON, Salvation Army in	927
Challenge of the World's Need (a) Howard Agnew Johnston	15
Changing Apprehension of Christ (a)	87
Chicago, Christian Daily for	933
Child Mortality in Egypt	1116
Children, Saving the	923
CHILE, Child Mortality in	70
—Heavenly Mansions for Sale	836
—Striving Against Odds	731
CHINA, Awakening of the Church of (a) F. W. S. O'Neill	727
—A Prison Transformed	141
—Bible Union in China	1058
—Blinded for Attending Church	825
—Canton Christian College (a) Mahlon H. Day	791
—Challenge to Christians	1023
—Christian Hotel for Business Men	304
—Christian Police Commissioner	74
—Consecrated Wealth in	303
—Conversions in Prison	825
—Encouragement from	586
—Family Altar Suggestions	75
—Foreign Devil of Second Degree (b) Charles E. Scott	136
—Funeral Rites in	1024
—Gospel by Boat	737
—Importance of Bible Study in (a) Otto Braskamp	365
—And Silk Industry	142
—New Leper Asylum	1024
—New Soochow Hospital	928
—Opposing Forces in	1088
—Opposition to Christianity in	9
—Power of Prayer	1023
—Religious Revivals in	859
—Union Medical College	737
—"United With Heaven Business"	651
—Woman's Conference at Shanghai	242, 242
—Worshipping a Rubbish Heap	304
China, A Serious Famine	1114
China Opposing Forces in (b)	1088
China, Preparing the Way for Prohibition	1114
China, Vocational Training	1115
China's Need, A Chinese View of (b)	230
—Need of Christ (a) Cheng Ching Yi	799
Chinese Christian General (a) Jonathan Go-forth	282
—Fish Dealer Becomes Pastor	928
—In America, Christianizing (b)	2
—Interchurch Convention (b)	161
—Jews, Attempt to Reorganize	142
—John the Baptist, A	1024
—Missions, Congress of	825
—Official and Christianity	304
—Pastors, For Weary	929
—Proverbs	825
—Woman Doctor, Work of	141
—Women Combat Concubinage	737
Chosen Christian College	1025
—Parable of the Seed	143
Christ, A Changing Apprehension of (a)	87
"Christian Americanization," Suggestions on	62
Christian and Missionary Alliance	67
—and Missionary Alliance, Founder of (a) W. M. Turnbull	267
—Education in India	73
—Endeavor in Turkey	646
—Fundamentals League	641
Christianity—Oriental and Occidental (b)	956
Christian's Message, A	690
Christmas Gifts for Lepers, J. C. Koenig	909
—Gift International	1107
Church a Safeguard, A	654
—Extension Project	293
—Informing and Enlisting the (b) Abram E. Cory	218
—of Tomorrow, Training (a) William A. Brown	537
—Union in India (b)	755
Churches and the Coal Strike	309
Community Church, A Successful	1107
Community Church, Non-denominational (b)	53
—Hut, Powers, Oregon (b) Coe Hayne	708
—Picnic Supper, A (b)	223
Conference, An Epoch-Making (b)	81
—in Switzerland, Missionary (b)	855
—Presbyterians in	728
Congregational Council	832
Constantinople College for Women (b) E. A. Thompson	1074
Constantinople During the War	72
Coolie in Fiji, The Indian (a) J. W. Burton	276
Cooperation, The Need for Missionary (a) S. Earl Taylor	171
Copenhagen, Christian Center in	832
Copts Study Islam	734
Czechoslovak Preachers Wanted	933
CZECHO-SLOVAKIA, Salvation Army in	71
Day of Prayer for Missions	61
Deaf, School for in Chefoo (b)	536
DEATHS—	
—Alexander, Charles M.	1028
—Bliss, Dr. Howard S. of Beirut	567
—Fisher, George S.	567
—Brooks, Dr. Jesse, of Chicago	941
—Camphor, Bishop of Liberia	156
—Collins Mary of Dakota	740
—Corbett, Dr. Hunter, of China	156
—Ewing, Mrs. Arthur H., of India	567
—Foster, Arnold, of China	79

DEATHS—Foulke, William, of New York.	740	Finnish Mission Among Orambos.	733
—Harrington, Dr. C. K., of Japan.	740	Foreign-Speaking Pastors, To Train.	1107
—Heminger, Rev. L. D., of Africa.	941	Friends in Conference.	1110
—Herrick, Mrs. G. F., of Turkey.	398	Forces for Life and Death in Russia (b).	953
—Herring, Hubert C.	940	Forder, Archibald	148
—Holliday, Margaret Y., of Persia.	567	Foreigner's Apology, The, T. A. Daly.	987
—Hoskins, Dr. Franklin E., of Syria.	1028	Foreigners in New York, Unevangelized.	833
—Hume, Mrs. E. S., of India.	79	Fortieth Anniversary, A (a) Coughlin Keeler	526
—Jessup, F. N., of Persia.	567	French, Protestant Missions and the.	235
—Jones, U. S. G., of India.	654	—Protestant Mission to Basutos.	150
—Loomis, Henry, of Japan.	654	—Protestants Meet at Lyons.	308
—Loomis, Mrs. Henry, of Japan.	1119	—save Christian Syrians	827
—Macalister, Dr. George of India.	156	Friends in France, American.	558
—Neve, Arthur, of Kashmir.	79	Fritchley, E. W. of India.	146
—Nicolay, Baron, of Russia.	156	Frontier, My Brother on the (a) Coe Hayne	974
—Ogilvie, C. L., of China.	316	Games for Sunday Afternoon.	816
—Petee, Dr. Jas. H. of Japan.	316	Gedik Pasha School, The Year at.	307
—Raynolds, Dr. George C. of Turkey.	740	Generation, Work for the Coming (b).	326
—Reimert, Rev. Wm., of China.	316	Geneva, Conferences in.	644, 1019
—Scott, Dr. J. McP. of Toronto.	740	Germany, Religious Training in.	1111
—Shepard, Mrs. F. D., of Aintab.	1028	German Missions in India.	73
—Stuck, Archdeacon, of Alaska.	90	—Missions, Lutheran Council and.	156
—Therrien, Dr. A., of Canada.	874	—Missions Return, When May.	653
—Van Santvoord, Anna T.	216	—Plea for German Missions (a).	132
Debate, A Moslem-Christian (a) H. E. Phillips	213	Ginling, Community Service at.	563
Denominational Campaigns, Lessons from (b)	82	Givers, Enlisting and Training (b) David	205
—Campaigns, Results of, Elsie McCormick (b)	153	McConoughy	289
Des Moines, Student Volunteers (b).	103	Glowing Needles (b).	289
Disciples Unite in Mission Work.	1002	God Cares, Do We? A. J. Gordon.	973
Dodd, Wm. Clifton, Apostle to the Tai (a)	392	Gold Coast, Liquor on.	78
Paul M. Hinkhouse.	496	Gospel Mission, Belgian (b) Mrs. Ralph C. Norton	43
Dream, A, Elsie Singmaster.	47	—Today, The World and the (b) Viscount Bryce	761
Drift or Steer, Shall We (b).	1021	Gossner Mission, The.	303
Drunkenness in the Sudan.	145	Group Organization, Suggestions for.	57
Dry Forces Unite.	56	GUATEMALA, Bible Correspondence in.	643
Eastern Churches, Proposed Union of.	198	—Missionary Obligation in.	557
ECUADOR, Garden Republic of S. A. (a)	325	—Opportunity in (b).	756
W. H. Rainey.	337	—Stirrings in.	492
Eddy Meetings in Egypt.	195	Guatemala, Prison Church in.	1110
—Meetings, Problems Revealed by.	734	Hangchow, Christian Clubs in.	1115
Education and Local Parish, Missionary (b)	1049	HAITI, The United States in.	959
Jno. Clark Archer.	149	HAWAII, Centennial and Jubilee in (a)	507
—in America (b) James E. Clark.	645	Belle M. Brain.	507
—in America, Christian.	1021	—Present Conditions in (a) George L. Cady	684
—Necessity for Christian (a) Norman E. Richardson	645	Heart of the Missionary Message (a) Samuel M. Zwemer	624
—Survey, American Religious (b) Walter S. Athearn	1116	Heathen Languages, Poverty of.	315
EGYPT, Cooperation in.	393	Hebrew Christian Alliance.	65, 934
—The New Outlook in.	78	—Christians in Conference (b) John L. Zacker	721
—Medical Missions in.	733	Hindu Conversions, Report of.	1022
—Presbyterian Mission in.	530	—Festivals and Christian Practice.	648
—Religious Fanaticism in.	1108	—Missionary Organization	74
—Sunday Rest in.	643	Hinduism vs. Christianity.	647
Egypt, Child Mortality in.	60	HOLLAND Missions Threatened.	234
Egyptian Church Paper	1109	Holy Land, Among the Jews in the (a) S. B. Rohold	517
—Life Unified	669	—Religious Outlook for the.	672
—Women and Progress.	377	Home Mission Evangelism.	1016
Elevating the Women of Africa (b) W. C. Johnston	543	—Missions Council and Interchurch Surveys	934
Ellis Island, Immigrants at.	144	—Missions, Forward Steps in (b).	163
Enabling Act, The.	1	—Surveying the Field at (a) Ralph E. Diefendorfer	190
ENGLAND, Planning for a Better (b).	643	Homes, American Hospitals and (a) Frank C. English	201
—Temperance Education in.	891	Honolulu, Interracial Y. M. C. A.	839
English Church Laws	60	Hospital, New Soochow	928
Equipment That Increases Missionary Efficiency (a)	1109	—Visitation, Efficiency Through Cooperation	219
Eternity Longer Than Time	669	Hospitals, Adopting	315
Ethnological Course for Missionaries.	377	—and Homes, American (b) Frank C. English	201
EUROPE Still in Bondage	543	Hussite Society, The.	392
—Sunday Schools in (b) Henry N. Philcox	1118	Hymn for Japan, New.	1115
Evangelism in India, Problems of (a) H. A. Popley	55	ICELAND, Christian Associations in.	559
—in Japan, Country	857	If I Had Eaten My Morsel Alone (Poem).	522
Evangelism and Industry Combined.	308	Immigrants at Ellis Island.	1107
Exhibit, World Missionary, Mrs. C. J. McHose (b)	834	Immigration, Change in.	310
Faith, A Fellowship of (b).	231	"Inasmuch" Mission, Philadelphia.	1108
Farm Methods, To Study American.	857	INDIA, A New (a) Herbert Anderson.	253
Federated Church in Massachusetts.	282	—A powerful Appeal.	1022
Federation, Practical	185	—Boiling Caldron in (b).	753
Fellowship of Faith, A (b).	1075	—Bombay School for the Blind.	650
Feng, General, (a) Jonathan Goforth.	276	—Breaking Fetters of Tradition.	648
Fields, Surveying the Foreign (a) F. P. Haggard	155	—Challenge to God in.	735
First Baptism in Kuwait (a) E. E. Calverly	840	—Christian Banks for Farmers.	925
FIJI, The Indian Coolie in (a) J. W. Burton	155	—Christian-Mohammedan Debate.	826
—Woman, The	840	—Christianity at a Fair in.	236
		—Church Union in (b)	755
		—Commission on Village Education.	145

INDIA, Evidence of Progress in (b)	8	— Woman's Evangelistic School.....	738
— Gossner Mission.....	303	— Work for Women in.....	76
— Government by Compromise.....	648	— Working Out Her Problems (a) George W. Fulton.....	125
— Incident of South.....	147	Japan, Conference of Federated Missions.....	1115
— Ludhiana Medical College.....	303	Japan, International Friendship Promoted.....	1116
— Madura Hospital Dedicated.....	649	Japan, New Hymn for.....	1115
— Medical Work at Okara.....	236	Japanese in California.....	1055
— Missionaries Needed in Behar.....	649	Japanese Aborigines.....	930
— National Church for (b).....	241	— Censorship.....	759
— New Leper Asylum.....	394	— Changing Sentiment Among.....	929
— Objections to Church Union in.....	493	— Children, A Christian Training for (a) H. E. Coleman.....	789
— Problems of Evangelism in (a) H. A. Pop-ley.....	543	— Christian Laymen.....	144
— Progress of Union in South.....	736	— Church in Oakland.....	730
— Sadhu Jacob in North.....	925	— Missionary in China.....	238
— Salvation Army in.....	825	— Press on Missions.....	238
— Scriptures at Work in.....	826	— Reforms, Reported.....	305
— Secret Christians in Travancore.....	736	— Student Organization.....	730
— Social Work for Factory Employees.....	146	— View of Korea.....	77
— Society of Religious Patriotism.....	647	JAVA, Missions in	313
— Sunday School Union.....	562	— Jerry McAuley Mission, Changes in.....	393
— Sunday School Work in (b) Richard Burgess.....	369	Jerusalem, Cosmopolitan.....	1112
— Telugu Mission Conference.....	303	Jerusalem, Scottish Memorial in.....	149
— "Untouchables" in Madras.....	735	Jewish Missionaries for the Orient.....	644
— Women of Travancore.....	1022	— Problem in America.....	833
India, Madura Church Council.....	1113	Jews, Bene Israel Community.....	1114
India Scales Decide against Heathen Rite.....	1113	Jews in Paris.....	1110
— Work in South (b).....	551	Jewry, Work for Tunisian.....	149
Indian Characteristics.....	734	Jews and Christians Confer.....	730
— Christian's Generosity.....	1022	— Attempt to Reorganize.....	142
— Conference, Echoes of Wichita, Mrs. Jno. S. Allen.....	64	— B. dapest Mission to.....	72
— Girls' Response to Education.....	735	— Convincing the (b) Henry L. Hellyer.....	297
— Institute, Work of Roe, Lee McCrae (b).....	995	— Edinburgh Mission to.....	831
— on New Trail.....	684	— in the Holy Land, Among the (a) S. B. Rohold.....	517
— Soul of the, Hugh L. Burleson (a).....	804	— Palestine and the.....	306
Indians Accustomed to Tithing.....	1023	Judson College, Rangoon.....	827
— as Missionaries (American).....	311	Jungle, Soul Winning in the.....	553
— Medical Work for.....	730	Kafir Evangelist, Blind.....	830
— Neglected Navajo.....	955	Kamerun, Faithfulness in.....	553
— (N. A.), New Academy for.....	557	Kanamori and his Sermon (a) S. H. Wainright.....	587
— of Central America (a) Paul Burgess.....	679	Kennedy School of Missions (b) Edw. W. Capen.....	702
— of Latin America (a) Geo. M. McBride.....	961, 1064	Kermanshah, Among the Kurds of (a) Blanche W. Stead.....	997
— Religious Education for the American.....	312	Kingdom Recruiting, A Sermon (a) Paul Rader.....	712
— The Uplift of the.....	1017	Knowledge of God, The (b) Sam'l M. Zwermer.....	28
Indians of the S. A., Lowland (a) Geo. M. McBride.....	1064	KOREA, Dynamics in	930
Indian Training at Phoenix.....	1109	— Extension Sunday Schools.....	306
India's Women, Prayer of.....	926	— Forward Movement in.....	667
Industrial Experiment Result from.....	141	— Japanese View of.....	77
Interchurch Budget, Revised.....	248	— Missionary Outlook in (a) James M. Gale.....	117
— Epoch Making Conference.....	81	— Paik Early Spring Tells His Story (a).....	773
— Executive Committee Enlarged.....	309	— Parable of Seed Illustrated.....	143
— Movement, Growth of (b) John R. Mott.....	177	— Politics and Religion in.....	860
— Movement, Pastors' Conferences.....	247	— Promises in.....	566
— Organization, The (b).....	179	— Situation in.....	86
— State Conferences.....	67	— Sunday School Plans in.....	930
— Surveys, Home Missions Council and.....	934	— Teaching the Bible in (b).....	541
— to Reorganize (b).....	672	Korea, Bible Class Pyeng Yang.....	1116
— World Movement, The (b).....	168, 1050	Korea, Shintoism Promoted.....	1116
— World Movement Epoch Making Conference (b).....	81	Korean Christians in Adversity (a) S. A. Moffett.....	811
— World Movement, Some Conclusions (b).....	580	— Church in Chicago.....	557
— World Movement—Some Facts (b).....	577	— Foreign Missions.....	566
Institutional Church in Mexico.....	1109	— Missionary Society.....	77
International Missionary Union.....	729	— Schools, Bible in.....	739
IRELAND, The Bible in	831	Koreans, Industrial Help for.....	144
Irish Evangelization Society.....	151	Korea's Struggle for Freedom (b).....	665
Italian Leaders in Conference.....	833	Kurdish Boy in Training.....	1113
ITALY, Historical Study as a Weapon	831	Kurds of Kermanshah, Among the (a) Blanche Wilson Stead.....	997
— No Sunday Papers for.....	235	— Mission to.....	924
— The Gospel in.....	559	Labor Churches, Non-Christian (b).....	758
Jackson Memorial, John.....	77	Labors of Welsh Baptist Missionaries (a) F. Furniston.....	1085
JAPAN, Baron Urges Golden Rule	651	LATIN AMERICA, Indians of (a) Geo. M. McBride	951, 1064
— Christian Community at Pompira.....	144	Latin America, Prohibition Progress in (a) Juan O. Gonzalez.....	1069
— Christian Schools Crowded in.....	929	— Missionary Cooperation in (b).....	323
— Country Evangelism.....	144	— Progressive Program for (b) March.....	165
— Cooperative Christian Effort in.....	238	— Sunday Schools in (b) Sam'l D. Price.....	362
— Federated Missions in.....	565	Laymen at Pittsburg, The.....	231
— Impressions of an American in.....	145	Leadership, The World's Need for (b).....	11
— Intolerant Nationalism.....	238	Leper Asylum, A New.....	394
— Kindergarten for Deaf.....	824	— Baptisms.....	649
— New Life Discussions.....	824	— Colony in the World, Largest (a) Wm. M. Danner.....	601
— Newspaper Evangelism in.....	929		
— Recommendations for Missions in (b).....	251		
— Results from Factory Meetings.....	824		
— Social Program for.....	305		
— Sunday School and the Future of (b) H. E. Coleman.....	359		
— Woman's Christian College (a) A. K. Reischauer.....	786		

LEPER, Conference, Findings of.....	1028	Mormonism Gains.....	642
Lepers Count Their Blessings.....	1023	Morning Star Mission.....	936
— Support a Missionary.....	930	MOROCCO, Power of God's Word in.....	884
— Task of the Mission to.....	315	— The New (b).....	491
— Vests for.....	306	Moros, Union Conference Among.....	1027
— Village for.....	148	Moslem Children, Better Pictures for.....	828
Leprosy, New Interest in.....	566	Moslem World, Gods Will for (a) S. M. Zwemer.....	1089
— New Treatment for.....	827	— Christian Debate, A (a) H. E. Phillips.....	875
Lighthouses, Literature for.....	830	— Lands, Saving the Children of (a) Stephen Van Rensselaer Trowbridge.....	353
Linking the School to the Missionary (b) Samuel D. Price.....	547	Moslems Evangelizing Each Other.....	646
Liquor on Gold Coast.....	78	— Central Arabia, Fanatical (a) Paul Harrison.....	597
— Traffic Discredited in India.....	925	Müller Missions.....	830
Lithuanian Methodist Church.....	1016	— Orphanage, George.....	151
Liu Chiu—the Floating Dragon (a) C. K. Harrington.....	763	My Brother in Overalls (a) Coe Hayne.....	1078
L. M. S. House, New.....	308	My Friends—an Introduction (b) Alice W. S. Brimson.....	1012
Lovedale Institute, Outbreak (b).....	760	Trust (Poem) A. B. Simpson.....	271
Ludhiana Medical College.....	303	Nanking Sends Out Missionary.....	304
Lumberjack, A Kamoo.....	395	Natives Cooperation for Benefit of.....	654
— and the Church.....	68	Navajo Indians, Neglected.....	955
Lutherans Appeal for Missionaries.....	1107	Navy, Religious Work for Army and (b).....	12
Lutheran Church Growth.....	933	Near East, Committee of Cooperation in.....	645
— Council and German Missions.....	156	Necessity for Christian Education, The (a) Norman E. Richardson.....	337
— Foreign Missions.....	556	Needs for American Indians, Urgent (a) G. E. E. Lindquist.....	989
Lutherans in India.....	236	Neglected Fields.....	728
MADAGASCAR, After a Century in (b) James Sibree.....	617	Negro Betterment, Program for.....	247
— Centenary in.....	555	— Churches and the Interchurch.....	232
— Man of Faith in.....	554	— Education for Southern.....	68
Madura Church Council.....	1113	— Helps to Improve Schools.....	642
MALAYSIA, Melting Pot of Asia.....	927	— in Business, The.....	1016
Maltese, Apostle to the.....	559	— Ministers Study Problems.....	936
MANCHURIA, Mission Hospital in.....	143	Needs, What the.....	68
Maoris of New Zealand (b) Eugene Stock.....	691	Negroes Call for Black Nation.....	936
Marsovan, Work Resumed at.....	394	Nestorian Convention in America.....	729
Materialism vs. Spirituality.....	1015	New America (Poem) J. Montgomery Wilson.....	597
Medical Coeducation of Chinese Women.....	395	— Era Receipts.....	641
— Missionaries, Stories from.....	289	— Hebridean Ancestor Worship.....	640
— Missionary as a Pioneer, The (b) W. S. Lehman.....	621	— Hebrides, Fate of.....	313
— Missions, Centenary of.....	135	— The Old and the (b).....	249
— Missions in Egypt.....	149	— Zealand, Maoris of (b) Eugene Stock.....	691
Medicine, The Gospel by Way of.....	147	— Zealand, Preachers Needed in.....	640
Methods for Foreigners Tested (See Best).....	295	New Guinea, Evangelism and Industry Combined.....	1118
Mexican Border, On the.....	835	Newspaper Evangelism.....	397, 929
— Revolution and Missions (b) G. B. Winton.....	693	— Evangelism in So. Amer.....	69
— to Think American, Help the.....	312	Nias Island, Revival on.....	398
Mexicans Invade United States.....	1017	Niger Mission, Harvest Festivals.....	1117
Mexico City Association Work.....	152	Nigeria, Gospel in Tangale.....	931
MEXICO, Conditions in (b).....	245	Nigeria, Missionary Spirit in.....	1117
— Medical School for.....	233	— Moslem Favoritism in.....	732
— Miracles in.....	731	— Sugar Industry in.....	733
— News from Western.....	232	Nigerian Pastors' Association.....	1117
— New Hope for.....	862	NORTH AMERICAN, Academy for Indians.....	557
— Politics and Missions in (b).....	5	NORWAY Becomes Dry.....	832
— Student Preaching Centres.....	1018	Norwegian Clergymen Form League.....	559
— Suffers from Volcano.....	152	Nothing to You, Is It.....	281
— Training Evangelists in.....	835	Old and the New, The (b).....	249
— Union Church in.....	835	Only Through Me (Poem) John Oxenham.....	131
Mexico, Institutional Church in.....	1109	Opium Bonfire, Another.....	304
Methodist Orphanage in Italy.....	1111	— Fight Wanes.....	650
Methodist Union, Plan for.....	248	Opposing Forces in China (b).....	1088
MICRONESIA, Dr. Pedley in.....	739	Organic Church Union.....	392
Migrant Groups, Lila Bell Acheson.....	821	Orient, Travelers in the.....	585
— Workers (a) M. Katharine Bennett.....	820	Oriental and Occidental, Christianity (b).....	956
— Workers, Neglected.....	556	Oriental, Christian Music in Favor Among Pacific, New Responsibilities in the.....	1119
Ministerial Support, American (b) Joseph B. Hingeley.....	200	Paik Early Spring Tells His Story (a).....	773
Mission Policies, New Foreign (b).....	162	PALESTINE and the Jews.....	306, 1047
Missionaries Needed, Kind of (b).....	584	Panama, Protestants Unite in.....	1109
Missionary Idea, Growth of the (b) Geo. F. Herrick.....	1061	PARAGUAY, A Suggestion for.....	836
Missionary Methods for Sunday Schools.....	779	— Church Mission.....	558
— Outlook in Asia Minor (a) James L. Baiton.....	2	— Proposed Work for.....	732
— Play Times Demonstrated (b) Margaret T. Applegarth.....	913	Paris, Christian Power House in.....	151
— Training in the Sunday School (a) George H. Trull.....	343	Paris, Jews in.....	1110
Missions in the Home (a) Mrs. E. C. Cronk.....	813	Pearl Divers in the Persian Gulf (a) D. Dykstra.....	675
— The Enlarging Definition of (b) Tyler Dennett.....	182	Peking, New Christian University at (b).....	85
Mohammedan Challenge in U. S.....	154	— Princeton Center in.....	141
— Decay.....	1020	— Union Church.....	650
— Lands, opportunity in (b) Sam'l. M. Zwemer.....	273	Pennsylvania Town Record.....	642
— World, The Changing.....	8	PERSIA, Extending Work in.....	562
Mohammedanism in the Congo.....	732	— Situation in North (b).....	952
— Some Figures on.....	314	— Still Chaotic.....	148
Money Is Spent, How Our.....	1027	Persian Border of Afghanistan, On the (b) Dwight M. Donaldson.....	533
Mormon Field, To Consider.....	835	— Gulf, Pearl Divers in (a) D. Dykstra.....	675

Personals, Missionary IX, XI (Jan) V, VI (Feb)	316, 660, 746, 847, 943
PERU, A Call from	731
Church and State in Peru	1056
PHILIPPINES Decide for Prohibition	155
— Prohibition in the	839
— Successful Work in	739
— Sunday-School Work in the, A. L. Ryan ..	607
— Twenty Years in	739
— White Cross Band in	930
Philippines, Plan to Unite Protestant Schools	1118
Pilgrim Fathers, Tercentenary of	308
Play Times Demonstrated, Missionary	913
Politics and Brotherhood in Egypt	1117
Politics and Missions in Mexico	5
— and Religion in Korea (b)	860
— in America, Religion and (b)	669
Polynesians, A Literary	930
Porto Rican Judge, A	312
PORTO RICO, Christianity in	642
— Seminary Opens in	152
Post War Missionary Conference (b)	720
Prayer, A Large Factor in Success (b) Paul Harrison	1059
Prayer, Women's Missionary Day of	1107
Prayer and Converts, Geo. A. Huntley	58
— and Mission Finance	309
— and Power, Bishop Lambuth	874
— in India, Answered	726
— of the Apostle Paul	874
Princeton Center in Peking	141
Principles of War Applied to Missions	34
Program as Guide to Service, Missionary (b) Mrs. John Ferguson	1011
— Outlines for Missionary Meetings	919
Progress in India, Evidences of	8
Prohibition, A Year of	833
— and the Salvation Army	1015
— in the Philippines	839
— Students Organize for	644
Prohibition, Preparing the Way for in China	1114
Prohibition Progress in Latin America (a) J. O. Gonzalez	1069
"Red Bible," The	1111
Purity League at Inanda	554
— Movement in Cairo (a) Arthur T. Upson ..	29
Race Relations, Conference on	311
Rader, Story of Paul (b) Autobiography ..	709
Radicalism and Unrest, Antidote to (b)	497
— The Gospel Counteracts	310
Rag Tag Sunday Schools	564
Recognition Meeting, A	911
Reconstruction in West Africa (a) Edward A. Ford	122
Red Cross, What the American Did	65
Redemption of Alaska, The (a) S. Hall Young	35
— Stewardship and (a) E. M. Poteat	113
Religion and Politics in America (b)	669
Religious Movement in Soviet Russia (b) ..	7
Religious Reconstruction in Europe	1052
Republic of South America, Garden (a) W. H. Rainey	47
— Revivals in China, Religious	859
Revolution and Missions, Mexican (a) G. B. Winton	693
RHODESIA, Vakaonde of	829
Rockefeller Foundation, Health and	66
Roe Indian Institute, Work of (b) Lee McCrae	995
Rome, Methodist College in	932
RUSSIA, Bibles by Weight in	832
— Breath of God in Dark (a)	696
— Call to Prayer for	311
— Forces for Life and Death in (b)	953
— Religious Conditions in Soviet (b) Jerome Davis	263
— Religious Movement in Soviet (b)	7
Russia, Conditions in Kieff	1112
Russian Refugee Children	559
— War Prisoners, For	933
— Women, Message from (b)	272
Russians, Fund to Aid	1015
Sadhus, Hindu and Christian	562
Salvation Army in India	825
— Army, Prohibition and the	1015
Samoans Believe in Prayer	78
— Decline Self-Government	1027
SANTO DOMINGO	823
— America in	863
— Mission Problem in (b)	757

School of Missions Came About, How a (b) Fannie Everett Webster	220
Science as a Christian Ally	563
SCOTLAND, Local Option in	1019
— Presbyterian Union in	728
Scott, Thomas J. of India (b)	722
Scottish Memorial in Jerusalem	149
Scudder Memorial Hospital	395
Service, A Missionary Program as a Guide to, Mrs. John Ferguson	1011
— Men Unite for Church Work	309
— Plans for Enlisting Life (b) J. Cambell White	211
Shanghai, Conference Called to Meet in ..	927
— Women's Mission Conference At (b)	242
Shantung, Student Conference in	74
Shelton Among Bandits of Tibet, Dr. (a) ..	631
— Bandits Free Dr.	396
Shintoism Promoted in Korea	1116
SIAM, Possibilities in	10
— Systematic Giving in	563
— Too Large a Field	736
— Wm. Clifton Dodd (a) Paul M. Hinkhouse	103
Siamese Missionary Society	147
SIBERIA, Christian Work in Eastern (b) E. W. Olson and Jos. Vince	718
— Preaching in	309
SICILY, Reform Movement in	933
— Revival in	728
Sikh, Christian Loyalty of	826
Silk Industry, Missionary in China Touches Simpson, Dr. A. B. (a) W. M. Turnbull ..	267
Singapore, Fighting Social Evils in	927
— Mission Schools in	395
— Street Preaching in	736
Singer Sewing Machine Classes	928
Slavs Leaving America	833
Smyrna, Training Center in	307
Social Creed, A Presbyterian	232
— Program for Japan	305
— Service in Japan	565
— Work for Factory Employees in India ..	146
SOLOMON ISLANDS, Bible Work in	640
Solomon Islands, Living Epistles in	1118
— Generosity of	640
Soul of the Indian, The, Hugh L. Burleson (a)	804
SOUTH AMERICA, Bible Work in	836
— Garden Republic of (a) W. H. Rainey	47
— Neglected	731
— Inter-Racial Committees in the	1016
South America, Lowland, Indians of. (a) Geo. M. McBride	1064
South Awakening, The	153
Soviet Russia, Religious Conditions in (b) Jerome Davis	263
SPAIN, Difficulties in San Sebastian	831
Spiritual Forces, Releasing The (b) Wm. E. Doughty	202
Statistics for U. S., Religious	252
Steer? Shall We Drift or (b)	957
Stewardship and Redemption (a) Edwin M. Poteat	113
— Hints Margaret Applegarth	550
— of Life, The J. Lovell Murray (b)	208
Student Associations, Religious Test for (b) ..	250
— Volunteer Movement Broadens	834
— Volunteer Movement Changes	495
— Volunteers in Des Moines (b)	82
— Volunteers of Constantinople	560
Students' Conference, First Bohemian	1111
Sudan, Drunkenness in	732
— Opportunity in the	1021
— Witch Doctors and Missionaries in D. S. Oyler (b)	523
Suicides, Advice to	397
Sundar Singh, The Christian Sadhu (a) Delavan L. Pierson	611
Sunday School and the Future of Japan (a) H. E. Coleman	359
— Attendance, Decrease in	391
— Missionary Training in the (a) George H. Trull	343
— Where the Drum Calls to (a) Jean Mackenzie	349
— Work in India (b) Richard Burgess	369
— Work in the Philippines (a) A. L. Ryan ..	607
— Work, World Wide (a) Frank L. Brown ..	331
Sunday Schools, Extension	306
— in Asia Minor	73
— in Europe	1019
— in Latin America (b) Samuel D. Price ..	362

Surplus and Shortage.....	380
Surveying the Field at Home, R. E. Diefendorfer	190
—the Foreign Fields, (a) F. P. Haggard..	185
SWEDEN, Mission Interest in.....	644
SWITZERLAND, Missionary Conference in (b)	855
SYRIA, Changing Customs in.....	828
Syria, Churches Suffer from Immigration..	1112
Syrian Church, Sunday Schools in.....	394
Syrian Smuggler, A Converted (b) Geo. C. Doolittle	1084
Tabriz, Industrial Work in.....	925
Tai, Wm. Clifton Dodd, Apostle to the (a) ..	103
Telugu Mission Conference.....	303
Telugu's Version of Lord's Prayer.....	926
Temperance Board Program, New.....	68
—Education in England.....	150
—in Great Britain.....	558
Tennessee, The Churches in.....	834
Things our Missionaries Need (a).....	891
TIBET, Dr. Shelton Among Bandits of (a) ..	631
—Medical Work at Gateway to.....	926
Timothy Stand-by on Sunday Schools in Ameriky (a) Joseph Clark.....	372
Tithing Methods	59
TOGOLAND Mandate	397
Tokyo Convention, Fire at the.....	1025
—Convention, Plans for (b).....	327
Tokyo, World Sunday School Convention..	1053
Tragedy—And the Grace of God, A (a) Caroline Macdonald	499
Training the Church of Tomorrow (b) Wm. A. Brown	537
TRANSVAAL, Mission Growth in.....	733
Trinidad, Boys' Reformatory in.....	1110
TUNISIA, Religion in (b) A. V. Liley.....	705
Tunisian Jewry, Work for.....	149
TURKEY, American Farm Methods.....	308
—American Mission Schools.....	734
—Bible Distribution in.....	560
—Christian Endeavor in.....	646
—Gedik Pasha School	307
—in Turmoil (b).....	321
—Language School in Scutari.....	924
—Loses Dardanelles	307
—Reconstruction Delayed in.....	923
Turkish Atrocities and Christian Forbearance (b)	244
—Ideas of God (a) George E. White.....	885
—Protestant Church, First.....	646
Turks Turning Toward Christianity.....	560
UGANDA, New Cathedral at.....	398
Universal Week of Prayer.....	1107
Unchurched Protestant Americans Reside, Where 58 Millions (b).....	175
Union, Efforts to Promote Church.....	166

—in India, Objections to Church.....	493
—of Eastern Churches, Proposed.....	497
—Presbyterians Work Toward.....	555
UNITED STATES in Haiti, The.....	959
Universities, Religion at State.....	939
University at Peking, New Christian (b) ..	85
Unoccupied Fields in Central Asia (a) John R. Muir	91
URUGUAY, Religious Freedom in.....	70
—Temperance in.....	940
Vacation Bible School, Successful.....	934
Venezuela's Need	233
VERA CRUZ, Bubonic Plague in.....	939
Vision, The Christian, McLeod.....	637
Vocational Training at Chengtu.....	1115
War Applied to Missions, Principles of (b) Sherwood Eddy	34
—Cost of the	14
—Loss of French and Belgian Protestants..	558
Waldensian Patriots, Memorial for.....	932
—Seminary Re-opens	309
Washington Conference	298
Welsh Baptist Missionaries, Labors of (a) F. Furniston	1085
Witch Doctors and Missionaries in the Sudan (b)	523
Woman's Christian College Tokyo (a) A. K. Reischauer	786
—Home Mission Bulletin, Florence E. Quinlan	61, 226, 386, 636, 820
—Foreign Mission Bulletin, Mrs. Wm. H. Farmer	137, 298, 549, 723, 919,
Women and the Interchurch (a).....	137
—in Japan, Work for.....	76
—of Africa, Elevating the (a) Mrs. W. C. Johnston	530
Women's Mission Conference in Shanghai (b)	242
Woodsmen, Working Among the (a).....	978
World and the Gospel Today, The (b) Viscount Bryce	761
World's Need, The Challenge of the (a) Howard Agnew Johnston.....	15
World S. S. Convention in Tokyo.....	1053
Y. M. C. A. Abroad.....	155
—Activities Transferred	68
—in China	737
—New Outlook for (b).....	3
—War Funds	555
Y. W. C. A. for Chinatown.....	557
Y. W. C. A. Training School.....	1113
YUCATAN, Institutional Work in.....	153
Yunnan, Christian Tribesmen in.....	929
Zambesi Industrial Mission.....	829
Zionism, Opposition to.....	646
Zionist Plans Delayed.....	149
Zionists, Conference of.....	1020

NEW BOOKS

Africa, Slave or Free. John H. Harris.....	568
Armenia and the Armenians. Kevoork Aslan	659
Bible and Missions, The. Helen Barrett Montgomery	1034
Call of the South, The. V. I. Masters.....	846
China of the Chinese. E. T. C. Werner.....	741
—Mission Year Book.....	741
Chinese Heart Throbs. Jennie V. Hughes..	1031
Christian Movement in the Japanese Empire. Edwin Taylor Iglehart.....	80
Christianizing Christendom. S. L. Morris..	80
Concepts of Conscience. C. A. Mason.....	157
Foreign Missions Conference Report.....	845
Foreign Missions Year Book.....	571
Foundations of Morinonism, The. W. E. La Rue	83
Frank Higgins, Trail Blazer. Thomas D. Whittles	1030
Garo Jungle Book. Wm. Carey and others..	841
Gospel and the New World, The. R. E. Spear	84
Home Missions Council Report.....	572
Hudson Taylor, Marshall Broomhall.....	656
Influence of Animism on Islam. S. M. Zwemer	742
Intervention in Mexico. S. G. Inman.....	83
Italian Fellow Citizens, Our. F. E. Clark..	82
Jewels from the Orient. Lucy S. Bainbridge	1036
Korea's Fight for Freedom. F. A. McKenzie. x April	
Labrador Doctor, A. W. T. Grenfell.....	80
Lamp Lighters Across the Sea. Margaret	

T. Applegarth	1036
Life of General William Booth. Harold Begbie	744
Madagascar, A Century of Adventurcs. Robert Griffith	656
Mexicans and Spanish Americans in U. S. A. J. S. Stowell	1038
Missionary Outlook in the Light of the War	742
Negro: An American Asset, The. S. J. Fisher	845
New Social Order. Harry F. Ward.....	743
Pioneer of New Guinea, A. Edgar Rogers..	1037
Plans for Sunday School Evangelism. Frank L. Brown	568
Rebirth of Korea. Hugh Heung-wo Cynn..	844
Sadhu Sundar Singh. Mrs. Arthur Parker	743
School of Mother's Knee. Margaret Applegarth	656
Social and Religious Life of Italians in America. E. C. Sartorio.....	846
Social Gospel and the New Era. J. M. Barber	81
Some Aspects of Chinese Life and Thought..	157
Some Aspects of International Christianity. John Kelman	842
Soul of America, The. C. L. Thompson....	82
Three Hour Sermon. Paul Kanamori.....	743
Tragedy of Bittlis. Grace H. Knapp. XVIII April	
Truth About China and Japan. B. L. Putnam Weale. XII April	
Work and Play in the Grenfell Mission. H. P. and F. E. Greeley.....	655

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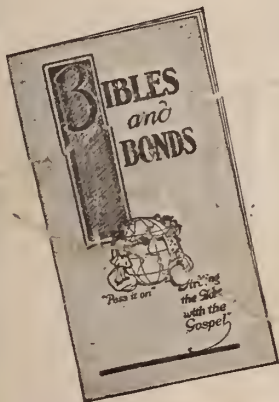
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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR DECEMBER, 1920

	Page
FRONTISPIECE.....	TIERRA DEL FUEGO INDIANS OF SOUTH AMERICA
EDITORIAL COMMENT	1047
WORLD SUNDAY SCHOOL CONVENTION AT TOKYO	RELIGIOUS RECONSTRUCTION IN EUROPE AFTER THE WAR IN THE FAR EAST
THE JAPANESE IN CALIFORNIA	THE NEW ARMENIA
MISSIONS AND PEACE IN JAPAN	FACTORS IN ARABIA AND MESOPOTAMIA
PALESTINE AND THE JEWS	THE INTERCHURCH AND THE FUTURE
A LARGE FACTOR IN SUCCESS.....	PAUL HARRISON, M. D. 1059
THE GROWTH OF THE MISSIONARY IDEA..	REV. GEORGE F. HERRICK, D. D. 1061
LOWLAND INDIANS OF SOUTH AMERICA.....	GEORGE M. MCBRIDE 1064
PROHIBITION PROGRESS IN LATIN AMERICA.....	JUAN O. GONZALEZ 1069
CONSTANTINOPLE COLLEGE FOR WOMEN.....	EVELINE A. THOMPSON 1074
THE FIRST BAPTISM IN KUWEIT, ARABIA.....	REV. E. E. CALVERLY 1075
MY BROTHER IN OVERALLS.....	REV. COE HAYNE 1078
A CONVERTED SYRIAN SMUGGLER.....	REV. GEORGE C. DOOLITTLE 1084
LABORS OF WELSH BAPTIST MISSIONARIES.....	REV. F. FURNISTON 1085
OPPOSING FORCES IN CHINA.....	FROM "CHINA'S MILLIONS" 1088
GOD'S WILL FOR THE MOSLEM WORLD..	REV. SAMUEL M. ZWEMER, D. D. 1089
BEST METHODS FOR CHRISTMAS.....	MRS. E. C. CRONK 1095
WOMAN'S FOREIGN MISSION BULLETIN	
AN INTERDENOMINATIONAL CHRISTMAS GIFT	EDITED BY MRS. WM. H. FARMER 1103
WOMAN'S MISSIONARY DAY OF PRAYER	
NEWS FROM MANY LANDS.....	1107
THE MISSIONARY LIBRARY	1120
INDEX FOR 1920.....	1121

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published Monthly. Copyrighted, 1920, by Missionary Review Publishing Company, Inc. All rights reserved. Entered as second class matter at the postoffice at Cooperstown, N. Y., under the Act of March 3, 1879.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Spicer, President.	Frank L. Jones, President.
Delavan L. Pierson, Secretary,	Walter H. Jones, Treasurer
Publication office, Cooperstown, N. Y.	Editorial and Business Office, 156 Fifth Avenue,
25c a copy	New York City

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SOME TYPICAL TIERRA DEL FUEGO INDIANS OF SOUTH AMERICA

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIII

DECEMBER, 1920

NUMBER
TWELVE

PALESTINE AND THE JEWS

EVEN with a British mandate over Palestine and a Jewish Governor, the Hebrews are not finding their lot an easy one in their ancestral land. A new era has undoubtedly been inaugurated, and thousands of Jews are returning to Palestine, but they are not welcomed by their Moslem and Christian neighbors.

Last July, Sir Herbert Samuel, the British High Commissioner, called a large assembly of the people on the Mount of Olives to hear the King's message outlining the policy for the government of Palestine. It was a gala assembly. The hall was crowded with an impressive display provided by the picturesque costumes of the Allied Consuls, military officers, ecclesiastical dignitaries, Grand Rabbis (including the Grand Rabbi of Egypt, clothed in scarlet, purple and blue), Patriarchs, the Grand Mufti, white-turbaned Mullahs, the directors and representatives of the Jewish colonies and Jerusalem society, turbaned village peasants and sheikhs, effendis and members of the native aristocracy, Bedouin sheikhs, in flowing robes of purple with silver headgear, from the Arab camps at Beersheba, where Abraham pitched his tent; with a sprinkling of khaki and red tabs, and finally a few ladies belonging to Jerusalem's influential circles. The High Commissioner, in a white diplomatic uniform with purple sash, read the King's Message to the people of Palestine, assuring them of the "absolute impartiality with which the duties of the Mandatory Power will be carried out, and of the determination of the Government to respect the rights of every race and every creed. "The Message assured the people that the Allied Powers "have decided that measures shall be adopted to secure the gradual establishment in Palestine of a National Home for the Jewish people."

Sir Herbert Samuel delivered an address in English, which was translated into Arabic and Hebrew. In this address, which was delivered both in Jerusalem and at Haifa, he said:



SIR HERBERT SAMUEL

The Hebrew High Commissioner of Palestine

"In whatever part of the world British rule prevails there is complete freedom and equality for all religions; there is equal justice for every person in the land, regardless of his station, race and creed; order is maintained with a firm hand, corruption is suppressed, taxation is made equitable for the people, the economic development of the country is promoted and the prosperity of the inhabitants increased. Great Britain asks for no privileges for herself—no tribute is drawn to swell her own revenues, and the taxes paid by the people are spent for the benefit of the people. These are sound principles of government; these are the foundations of the greatness of the British Empire.

Palestine will constitute a separate administration in direct communication with His Majesty's Ministers in London. When the Mandate has passed through its final stages the Civil Service of the country will be established on a permanent footing, with security of employment, subject to efficiency and good behaviour, and pension rights for certain classes of its officers. I am about to

nominate an Advisory Council, small in number, consisting mainly of officials of the Government, but containing also ten unofficial members, chosen from various sections of the people. The Council will meet at frequent intervals, and drafts of ordinances dealing with matters of importance, and the annual financial budget, will be submitted to the Council for advice.

"In the draft of the Turkish Peace Treaty an article has been inserted providing for the appointment of a Special Commission by the British Government to study and regulate all questions and claims relating to the different religious communities in Palestine. In the composition of this Commission the religious interests concerned will be taken into account. * * * Meanwhile all the questions with which the Commission will be called on to deal, including any relating to the Holy Places, will be held in suspense.

"I propose to appoint a Land Commission, consisting of a British official and two other members, in which Jews, Mohammedans and Christians may have full confidence, and whose function will be to ascertain what lands are available for closer settlement, to promote the development of the country, and insure that no injustice is suffered by existing cultivators, graziers, or owners. The early establishment of banks to grant long term credits to agriculturists and urban businesses will be promoted. The railways will be taken over very shortly by the civil administration. There is under consideration a large programme of public works, including the construction and improvement of roads, the development of telegraphic and telephonic communication, the provision of electric power throughout the country, the construction of a harbor at Haifa, the drainage of swamps, and afforestation on suitable lands. The Department of Public Health will labor for the improvement of the health of the population, and particularly for the extirpation of malaria. As the

revenues of the country expand with increasing prosperity the Department of Education will be able to accomplish more and more for the education of the people—the first condition in every country of a high standard of civilization. Historic buildings, which help to render Jerusalem an object of profound interest to visitors from all over the world, will be reverently preserved, and measures will be taken to improve the aspect of the ancient city. Archaeological research will be promoted, and steps will be taken to secure the proper planning of the new quarters, which may be expected to arise in many towns in Palestine, and every effort will be made to encourage pilgrims and travelers to the Holy Land. The ports and frontiers will be opened to limited immigration, and its numbers will be proportioned to the employment and housing accommodation available in the country.

"I pray that the blessing of Almighty God, before whom Mohammedan, Christian, and Jew bow with equal reverence, may rest upon this assembly and upon all the people of this land."

At a Zionist Conference in London, July 7th to 22nd, attended by about three hundred delegates and presided over by Justice Brandeis, a fund of £25,000,000 was agreed upon to forward colonization and education of Jews in Palestine. Steps were also taken to convene a World Jewish Conference, which shall be the authoritative body to speak and act on behalf of Jewish people in all national affairs. Mr. Balfour, who spoke at a great Albert Hall demonstration, declared it to be the purpose of the British Government to co-operate with the Jews in a way that will make Palestine "in the fullest measure and degree of success, a home for the Jewish people." Here is another step in the fulfilment of Prophecy.

THE NEW OUTLOOK IN EGYPT

THE new Anglo-Egyptian Agreement means that a unique experiment is to be made in the Near East. Egypt is to be the first of the Arabic-speaking Moslem countries touching the Mediterranean to make the venture in self-government along modern lines. What an opportunity and responsibility this gives to the American and British missionaries to help in building up a strong well-governed nation which shall be an example to all the other people of the Near East.

This Anglo-Egyptian Agreement has as yet appeared only in draft form but it is an official announcement which embodies two proposals:

1. Great Britain will assume responsibility for foreign relations and for the maintenance of the "capitulation rights" of foreigners.
2. In home rule, Egypt will have an independent, monarchical, constitutional government.

This is the first time that an Arabic-speaking Moslem country has set out upon the pathway of self-determination along the lines of modern constitutional government. Turkey attempted something of the sort under the young Turks and Persia established a constitu-

tional government but these are not Arabic-speaking countries. Syria is watching Egypt and wishing for a similar opportunity. Arabia looks on with interest, but little approving these ideas of a modern State. Palestine is sure to be deeply affected as are other Mohammedan lands, such as Algeria and Tunisia, which for long years have touched the life of Europe, but have never yet received a chance for self-determination.

A number of steps still remain to be taken before the British proposals become effective. Egypt must draft the Constitution and laws which are to govern her new political life and Great Britain must secure the assent of the Capitulatory Powers to the proposed arrangements. But the future has been marked out and the Egyptian nation may busy itself at once with the great issues of the new political venture. Decades are required to test out the practicability of the plan.

The Nationalistic Movement in Egypt is clearly described by Sir Valentine Chirol in his recent book "The Egyptian Problem." The modern Egyptian Nationalist traces his idealism back to the first of the Khedives, Mohammed Ali; overlooking the fact that the latter was not an Egyptian at all. The ordinary student of Egypt, however, credits the great War with a general awakening of the Near East and with the impartation to Egypt of that national self-consciousness which has raised the cry of independence. At any rate, it was at the close of the war that the cry became insistent and November thirteen, 1918, (just two days after the Armistice) is reckoned the formal birthday of Nationalism. On that day, Saad Pasha Zaghlul and some of his friends called upon Sir Reginald Wingate, the British High Commissioner and made a formal demand, as in behalf of the Egyptian people, for the abolition of the Protectorate and the recognition of the complete independence of Egypt. Then followed the ceaseless agitation on the subject of independence, the Memorandum sent to all the Plenipotentiaries of the Peace Conference, the effort to send a Commission to Paris, the arrest and the exile to Malta of Zaghlul Pasha and his party, the riots throughout Egypt, the suppression of the rebellion by the military, the liberation of the prisoners, the long campaign by means of strikes of Government officials, the appointment of the Milner Commission, the long refusal of the Nationalists to countenance any negotiations and the final agreements reached by conferences between the Milner Commission and the Zaghlul Delegation at London. Nationalism has won, but the victory has ushered in the more difficult task of establishing and conducting a stable, independent government in a land that has hitherto had little experience in self-government.

The new political era upon which Egypt is entering will tax to the utmost all the resources of the country which make for

stability and morality. The Christian forces at work have an unusual and inspiring opportunity to help in this work of nation-building.

The whole administration and projection of education in the Nile Valley now comes under Egyptian control. Are foolish schemes to be launched perverting the intellectual life of Egypt with a superficial Western education, or will Government education advance along lines that impart genuinely useful knowledge, sound mental discipline and high moral ideals? This is a time of times when wise, sympathetic, tactful, self-effacing counselors are needed. Such are the American and British educational leaders, whose ideals are universally recognized. This is a unique opportunity for the School of Education of the American University at Cairo, if only it can be strengthened at once by substantial reinforcements so that it may give direction in these plastic days to the constitutional formulas which Egypt will adopt. In the early days of Japanese Nationalism, God had placed in the ranks of the Christian missionary body in Japan Professor Verbeck whose contributions to Japanese political self-determination are recognized today. American missionary educators may do a similar work for the young Egyptian nation. There is a great opportunity for building up, in Egypt, high ideals of citizenship, of public morality and of disinterested public service. These ideals must be practical and above all they must be Christian.

Compare Egypt today with Egypt as it was when the British Occupation began, and we find that Lord Cromer's administration yields wonderful results in financial rehabilitation. But the more startling figures are those that compare Egypt before and after the war. During the war, Egypt's great asset of wealth, her agricultural productivity, was never reduced but the national was greatly increased.

"One of the most noticeable facts," says Dr. Charles R. Watson in reporting on his recent visit to Egypt, "is the increasing emancipation of women in Egypt from the laws of seclusion and self-effacement which have governed them in Arab and Moslem society in the past. Formerly, to be unveiled was a sign of immorality as well as of immodesty. Only by adopting Western dress could the implications of an unveiled face be avoided. But now, the streets of Cairo are dotted with figures that have cast away the veil or reduced it to the barest formality. Egyptian women can now be seen walking alongside of their husbands instead of following ten paces behind them. The recent Nationalistic demonstrations helped to bring into sharp relief the increased liberty which Egyptian society is ready to allow to women, for at that time they marched in public processions, some on foot and some in carriages. They carried flags and national banners and even addressed public audiences. They served as

pickets in the days when Government officials were striking." This is one of the signs of the emergence of a new Egypt. The great question is—shall it be a nation dominated by rationalism and materialism or by Christian truth and ideals?

RELIGIOUS RECONSTRUCTION IN EUROPE

DR. JOHN R. Mott, who has been making almost annual visits to Europe in the past twenty-five years, has recently returned from a four months' tour spent in Conferences and investigation. At the Missionary Conference in Switzerland last August a new International Missionary Committee was created to suggest policies for the work of the various Boards in the mission fields. The first meeting of this Committee will be in America next year.

Dr. Mott reports that the rehabilitation of the nations is gradually being brought about. Next to Great Britain, Belgium is recovering most rapidly; then come Czecho-Slovakia, France, Germany, Hungary, Italy, Poland, Austria and finally Russia. The last two countries are in an almost hopeless condition. Irritation, suspicion and lack of harmony is still evident between the European governments and among the peoples as well. There is also a spirit of suspicion toward the United States because of the unwillingness of the government to sign the peace treaty, to join the League of Nations or to accept any mandate. There is dissatisfaction and misunderstanding, combined with impatience and caustic criticism. There is, however, great appreciation for the wonderful ministry of healing and unselfish philanthropy carried on by the American Red Cross and other agencies. It is the Christian workers from America that must help to heal the open sore of Europe. The Y. M. C. A. and Y. W. C. A. are doing a great work in the Polish Army, and in other lands. New opportunities are opening in the Balkan States and Robert P. Wilder has been asked to go over there early next year to conduct conferences and evangelistic meetings among the students in those countries.

Spiritual and social reconstructive work is also being carried on effectively in Europe by various American denominational agencies, including the United Lutherans, the Northern and Southern Methodists, the Presbyterians, Baptists, Episcopalians and Friends. Orphanages have been established and churches are strengthened. The American kindergartners are doing a remarkable work for the children of Europe under the leadership of Miss Fanniebelle Curtis, formerly superintendent of kindergartens in Greater New York. The McAll Mission in France is a powerful agency, the funds for which come largely from America; and the Gospel Mission in Belgium, under Mr. and Mrs. Ralph Norton, is conducting a work that shows spiritual power and practical results.

There is still great suffering in Europe, but it is a suffering the

underlying cause of which is spiritual famine. If Russia, Germany, Austria, the Balkan States, Italy, France and the other countries could experience a real spiritual revival it would mean a new morale, a restoration of confidence and harmony, stimulation of honest industry, an awakening of the public conscience and a new relationship toward God that would make Europe a new continent. But, as has often been said and needs to be said again, this can only come through a right relation of the people of Europe to Jesus Christ, the Son of God. American Christians have a heavy responsibility and a rich privilege in interpreting Christianity to the suffering multitudes of Europe.

THE TOKYO CONVENTION

THE Eighth World Sunday School Convention, which opened on October 5 and closed October 14, was not seriously handicapped by the fire that destroyed the \$90,000 Convention Hall. Although 500 people were rehearsing in the chorus, preliminary to the opening of the Convention, no one was seriously injured. A great cause for thanksgiving is that if the fire had occurred four hours later, when the building was crowded with 3000 or more visitors, a great loss of life would have been unavoidable. The opening of the Imperial Theater for the meetings, with its seating capacity of 2300 people, made a marked impression on the Japanese. The bad ventilation was, however, a serious handicap.

Over eighteen hundred delegates attended the Tokyo convention, coming from seventeen countries in five continents. Many prominent Japanese showed interest in this large Christian gathering. Premier Hara offered the Imperial Diet Halls for the use of the Convention. The Emperor of Japan, Viscount Shibusawa, Baron Sakatani, Baron Okura and others showed the delegates many courtesies, and a member of parliament, Hon. S. Ebara, was chairman of the National Sunday School Association of Japan.

The Convention delegates included many distinguished missionaries, ministers, educators, business men and leaders in the field of religious education from all parts of the world. The presiding officer was Justice J. J. Maclaren of Canada, who was presented by Prince Tokugawa with a gavel made of oak.

The program was built around the general theme—"The Sunday School and World Progress" and a daily theme expressed the special emphasis of each day. Under the direction of Prof. and Mrs. H. Augustine Smith, assisted by Japanese leaders, a program of pageantry, music and art was provided which was closely related to the theme. The program included four great pageants, stereopticon lectures, instruction in Sunday-school music, as well as inspirational song services. One of the most helpful features was the large exhibit.

Two complimentary excursions with chartered trains were given all delegates to Kamakura, the ancient capital of Japan, and to Yokohama, one of her great seaport cities, where the visitors were entertained by the Governors, Mayors and the leading citizens of these great municipalities. On the last night the Emperor sent a message by a personal representative expressing the interest of the Imperial Household in the success of the Convention. This is without precedent in the history of Japan. At a reception given by the city of Tokyo at Hibiya Park the Mayor of Tokyo, Viscount Tajiri, said: "We appreciate your coming to Tokyo, for you come here for the sake of Christianity and humanity. In the name of Christ and in the spirit of Christianity we are brothers, we are sisters."

The resolutions adopted by the Convention spoke in behalf of more than thirty million officers, teachers and scholars in thirty countries of the world. These resolutions affirmed the principles of world brotherhood, with special reference to international relationships, and recorded the conviction that "brotherhood must be vitalised so as to have a direct relation to the Kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality. The spacious world mind can come only through fellowship with Him who is at once Son of God and Son of Man."

On Sunday afternoon the delegates and Sunday-schools of Tokyo held a rally at Hibiya Park when 20,000 people assembled to hear the Sunday-school addresses. It was an inspiring sight to witness a sea of pennants, carried by all waving in the air and to hear the great multitude of Sunday-school children sing the songs of the Kingdom that gave evidence that the childhood of Japan was fast catching the Sunday-school spirit. The Exhibit attracted 40,000 people, and the 51 extension meetings throughout Tokyo were attended by 33,000. After the convention fifty cities over Japan were visited, and meetings were addressed by delegates from abroad.

One of the great climaxes of the gathering was the Investment Service when \$40,000 per year for four years was contributed by the delegates to world work. The officers elected for the next quadrennium are as follows: President—Hon. John Wanamaker, Philadelphia; Treasurer—Mr. Paul Sturdevant, New York. The Executive was organized by the election of James W. Kinnear, Pittsburgh, Chairman and Mr. Arthur M. Harris, New York, Vice Chairman. Frank L. Brown, LL. D., was reelected General Secretary. The next World Sunday-school convention will meet in Buenos Aires, Argentine, in 1924.

While there were many helpful features of the convention and some inspiring addresses, the effort to show appreciation of Japanese

hospitality and to win the cooperation of prominent non-Christian Japanese, tended to weaken the Christian testimony of the convention. A correspondent who attended the meetings, and was able to note the effect on missionaries, foreign delegates, speakers and Japanese Christians writes that the delegates were nearly feted to death by the government officials. There was unfortunately too much compromise with "heathenism" in the desire to be friendly with Japan. One of the Japanese who helped to finance the Convention, when invited to address the delegates, made it clear that he was *not* a Christian, and that his interest in the occasion must not be interpreted as loyalty to Christ. At a luncheon, given by a friendly Buddhist to about one hundred foreign delegates, a Buddhist speaker referred to the "Resolutions on International Relations" passed by the Convention as reading "like a new Bible." In response one of the officers of the Convention expressed the belief that the day is fast approaching when Christians will clasp hands with Buddhists in a united effort to uplift mankind. He then moved that Baron S—(an unconverted Buddhist) be elected an honorary member of the World's Sunday-school Association. Such an attitude may help to break down barriers between Christians and non-Christians, but compromise and a lowering of standards can never help forward the Cause of Christ in the world, and are unworthy of His loyal followers.

The World's Sunday-school Association is doing a great work in non-Christian lands through its efforts to train children in the Bible as the Word of God, to lead them to Christ as their Saviour and Lord and to enlist them in Christian service. It is of utmost importance that nothing be allowed to obscure their Christian testimony to the absolute necessity of loyal obedience to Jesus, the Son of God and Saviour of man.

THE JAPANESE IN CALIFORNIA

THE passage of the Alien Land Law by a referendum vote in California has naturally caused offense to the Japanese, and has awakened concern in missionary circles. The law forbids the ownership of land in California by aliens who cannot be assimilated by becoming citizens. The Japanese resent this as discriminating against them, and the feeling aroused in Japan is making missionary work more difficult. The Federal Council of Churches, through their Commission on Relations with the Orient, urges that this problem should be solved through close cooperation with the Department of State at Washington in accordance with the principles of honor and justice.

The total population of California has, in the last ten years, increased by 1,048,987, while the Japanese population has only increased 3.6 per cent of the whole, or 38,500, (chiefly by births). The

entire Japanese population of California is about 2.3 per cent of the whole, or 80,000 Japanese in contrast with 3,420,000 Americans. The Japanese births numbered, in 1917, 4,108, as against 47,313 white births. The land situation is not as serious as represented, since the Japanese own less than 75,000 acres out of 11,400,000 acres under cultivation.

The growing liberal movement in Japan, which is battling against military autocracy, is hampered and threatened by anti-Japanese legislation in America. Debates have been held by students in Japan to discuss whether or not their government is justified in breaking off friendly relations with America. A declaration of war was not considered expedient but considerable resentment was expressed because of California's anti-Japanese legislation.

In the interest of humanity, world friendship and Christian principles this problem should be studied dispassionately, and settled on a basis that is fair to all and without discrimination against one race. Laws may be established guarding the rights of citizenship, of immigration, of suffrage and of land ownership, without unjust discrimination against any one class on the ground of race, birth or previous condition or nationality. The Christian people of America wish to have national and inter-national problems settled on this basis. There are real difficulties in the problem, and it may be necessary to place restrictions that will guard American rights and institutions; but such restrictions must be impartial, and in accord with national honor and welfare.

CHURCH AND STATE IN PERU

RECENT political events in Peru have been most interesting from a missionary view point. In September a Divorce Law was passed by the national Congress. Two years ago a Bill was introduced in the Senate in favor of civil marriage and absolute divorce. The Senate approved the measure, but the document passed into the power of the Roman Catholic Archbishop of Lima, who refused to hand it back. However, His Excellency was at last obliged to let the measure follow its parliamentary course, with the result that it passed through the Lower House with an overwhelming majority—only five deputies voting against it. The extraordinary thing is that this result was achieved in spite of the threats of the Archbishop, the anathemas of friars, the protests of priest-duped women, and the endeavors of the President of the Republic, a strong conservative. Even should the President veto the measure, his veto can only delay its promulgation; for the next Congress is empowered by the Constitution to put it into force.

Dr. John A. McKay of Lima, writes: "The new law consists of two main parts. The first makes civil marriage obligatory for

Catholics as well as Protestants. The second establishes the right of divorce. The new law does not deny the religious significance of marriage but it makes Catholics and Protestants, who wish to contract matrimony, equal before the law, so that both can have recourse to their respective ministers for the solemnization of the rite, and multitudes of poor people who have hitherto been compelled to live in concubinage, because their resources were not equal to the exorbitant fees charged by priests for the celebration of marriage, will now be able to enter into honorable marriage. Beneficent results may therefore be expected from the new law in the social life of Peru. The second part of the measure, which permits of divorce on other grounds than that of adultery, and sanctions the remarrying of the guilty as well as of the innocent party is objectionable from a Christian view point, and is an evidence of the tide of radicalism and anti-Christian sentiment that is beginning to surge in these old centers of Romish domination. An evidence of this is provided by the words of the chief promoter of the Bill in the Chamber of Deputies. Combating the ideal of the religious significance of marriage he exclaimed: 'What can religion do against the human passions?' "

At no previous time in the history of Peru has there been such a challenge to the Protestant Church, not only to evangelize the masses, but also to enlighten the minds of the classes, on the sublime principles of the true Christian faith, which are the fountain-head of all that is worth while in modern civilization.

THE INTERCHURCH AND THE FUTURE

THREE things seem to be clear about the Interchurch World Movement. First, the organization is practically dead and will not be resurrected; second, no new organization should be attempted to take its place; and third, certain ideals should be conserved and carried out by existing organizations.

It seems to be beyond question that there is little left of the Interchurch except a sad memory, some valuable lessons and a debt. The memory will linger, it is hoped that the lessons will be profitable and that the debt will be paid. The Movement was founded on ideals, some of which were impractical and others were obscured and made inoperative by wrong methods. There are, however, facts gathered by the surveys, besides numerous maps, charts and photographs that should be used before they are out of date. There was also interest aroused and information scattered that may still bring in a harvest of missionary effort.

The Reorganization Committee of the Movement, after three days spent in conference with representatives of other religious organizations, in New York City in November, adopted a resolution which may result in the Federal Council of Churches of Christ

in America taking over much of the Interchurch activities. The resolution was as follows:

In bringing about the further conservation of the values of the Interchurch World Movement we request the Federal Council of Churches of Christ in America to call a thoroughly representative council of the following agencies in the month of December, if possible, or early January, to work out the best plan to bring about the most helpful work and relationships and arrangements on their part.

The organizations referred to are the Federal Council, the Reorganization Committee of the Interchurch, the Home Missions Council of the United States and Canada, the Foreign Missions Conference of North America, the Federation of Women's Foreign Mission Boards, the Council of Women for Home Missions, the International Sunday School Association and the Council of Church Boards of Education. The personnel of the conference is to be determined by the Chairman and General Secretary or other two officials of each of the foregoing agencies in consultation.

Just what will be the outcome of this plan it is too early to state, but there is hope for some feasible method of co-operation among evangelical Christian agencies to carry out the Great Commission of Christ.

A BIBLE UNION IN CHINA

AS ONE result of the addresses on the Bible delivered last summer in China at Kuling Conference by Dr. W. H. Griffith Thomas and Mr. Charles G. Trumbull, two hundred missionaries joined together to form a "Bible Union of China," and since that time many others have been added from various mission stations and conferences. The purpose of the Union is to promote faith in the Bible as the Word of God, the study of the Bible for personal and social progress, to prepare apologetic and other Biblical literature for China and to bring evangelical teachers to the mission field, especially teachers for Christian educational institutions. They also plan to establish conferences and lectureships for Bible study, and to promote prayer and evangelism.

Some missionaries write deploring the increasing number of Christians in the mission fields who have lost their faith in the Bible as the Word of God and are consequently inculcating doubt and unbelief among the Chinese. While these Christians themselves have had their Christian character and faith founded on the Bible, they take away the foundation stones on which they built, and leave only quicksand instead. Many Christians whose character and spirit of service are beyond criticism also advocate the union with other denominations and the employment of teachers, irrespective of their faith in the deity of Christ and the inspiration of the Bible. The loyalty of the missionaries generally is unquestioned.

A Large Factor In Success

BY PAUL HARRISON, M.D., BAHREIN, ARABIA

WE, as missionaries, need to have behind us a constituency who will support us abroad. I do not mean friends who will support us financially, though that is useful enough, no doubt. But there is something much more important. I thank God that without realizing the full importance of it, I was led to do something in this way before I went out to Arabia. We are prone to look on ourselves as doing the work of the Church in the foreign field but that is not the way that God looks at it. If we stand alone out there, we will accomplish little, but if we are one of twenty, one out there, and the other nineteen working with us, at home, God will accomplish a great deal through us.

In Arabia, after a long effort we succeeded in getting permission to begin work in Kateef, a town on the mainland. This was an advance step of great importance. I took my instruments and medicines and assistants, expecting to be able to do anything I could do anywhere. We were received enthusiastically and the first day we had over two hundred patients. We tended all of them we could, and the others came back the next day, with two hundred new ones. Things went on in this way for four or five days. We were so popular that it was uncomfortable. We had visions of a permanent establishment in Kateef, and in two of the neighboring towns as well, thus making a circuit covering the whole district.

Then a change came. I was invited to come and interview the chief.

"What is this that I understand you do in the mornings before you treat the sick people?"

"Before we treat the sick people," I replied, "why, before we treat the sick people, we have prayers."

"Do you have them in Arabic?"

"Yes."

"You can't do that in this town," replied the chief.

"Well," I said, "we always have prayers before we begin work. We consider that we heal no one. It is God who heals, and we always have prayer before the work begins. No one is compelled to come. The doctor does not know or want to know who comes. Those that come and those that stay away are treated alike. But we could not begin the work without prayer."

"No," said the chief, with a snap in his voice, "You can't have them in this town."

"In that case," I said, "we will have to give the work up, for we do not desire to carry it on without prayer."

"Very well," was the reply, "give it up then. You can leave here to morrow."

The situation looked hopeless. Kateef was apparently slipping out of our hands, and there was not a thing we could do to hold it. I thought of Luther's prayer. "Lord, Thou art imperiled with us." That afternoon, a little after I returned from the reception room of the chief, a man came for treatment. I told him that I was unable to do anything for him because the work had been officially closed down, but if he would get the chief's permission, I would be glad to do what was necessary for him. He left to seek the chief and was followed by another, and he by twenty or more who went off for special permission that afternoon. The boat was to leave the next day, and we packed up to go in it. But in the morning, Mahmoud, the Grand Vizier of the chief came to see me.

"You did not understand" he began, "The chief wants you to remain, but to work without the prayers."

"Yes," I said, "we understood well enough, but we do not feel that we can do that."

"Well," said Mahmoud, "don't you think you could pray in your upstairs room and not come down till you were done? Would not that do as well?"

"No," I said, "I do not think it would be the same."

"Well, anyhow," said he, "surely God knows you want to pray, and He will take into account the fact that the chief has forbidden it, so it will be all right."

"No," I said, "we do not feel that it would be the same."

"Oh, well," said Mahmoud, "don't you understand, go ahead and have your prayers, and say nothing more about it."

So we stayed in Kateef, and had prayer before the clinics, and a day or two later, when I visited the chief, he gave me five cups of coffee in succession, to show the great esteem in which he held me, and everything went beautifully from that time on. If we had been driven out of that town, I suppose it would have been years before we could have returned. That battle was not won by the missionary in Kateef. It was the nineteen working at home that helped to change defeat into victory. Other missionaries have experiences like that, and often much more critical.

The Growth of the Missionary Idea

BY REV. GEORGE F. HERRICK, D. D., NEW YORK

Formerly a Missionary of the American Board in Constantinople

THE great missionary problem is clearly stated in the last three verses of the Gospel by Matthew. Christians of the early centuries accepted those words as their Master's command and promise, and worked zealously and efficiently to accomplish the task laid upon them. Many centuries passed before the churches of Christ began slowly and separately to undertake the duty laid upon them.

Examine the changes that have taken place in the world field and in Christendom's conception of the duty imposed by our Lord's last command during my own missionary life, 1860 to 1920.

Sixty years ago when my missionary life began at Constantinople the great Protestant Foreign Missionary Societies of America and Great Britain had already a history of about half a century. At that time important work had been begun and results achieved in the Near East, in India, in China, in the islands of the Pacific, and in South and West Africa. Missionary effort in China was then confined to certain quarters of half a dozen seaport towns. Today the whole of that land which contains one-fourth of the human race is wide open to missionaries, and a very large part of that population has heard God's message of salvation through the living messenger or the printed page. Sixty years ago Japan had not yet been entered by missionaries. Korea was wholly unknown to people of the West. Central Africa was as concealed from our view as is the reverse hemisphere of the moon. Look at Japan, at Korea and at Uganda today.

Even as late as sixty years ago only a small fraction of the membership of the evangelical churches of Christendom took an intelligent interest in the work of foreign missions. The hope and aim of even the missionaries themselves were far from rising to the level of the command of Christ to "teach all nations." Their chief hope was to save some souls out of the city of destruction before the final catastrophe.

The change which has taken place in the Christian conception of missions is well nigh revolutionary. The aim accepted now almost universally is to *disciple all men*. By Christian education, by industrial and social reform, by the appeal of the life and teaching of Christ, missionaries endeavor to lift men to the plane of true disciples of Christ, to bring into individual and national life everywhere the regenerating power of the Spirit and so to cooperate in God's plan to save the world.

Sixty years ago missionaries were regarded by the governments, and by the great mass of peoples of eastern lands, as unwelcome intruders, or at the best as well-meaning persons with plans altogether impracticable and futile. Merchants and travelers from the West generally regarded them with contempt, if not with hatred. Today the work of the missionaries is everywhere regarded as of great beneficent value to the peoples among whom they live. Their influence on the side of justice in governmental administration and public welfare is profound and far reaching. In the Near East, for example, during the last thirty years, the work of missionaries in education, in scientific healing, in systematic relief of suffering in times of famine, pestilence and war has won the confidence and love of men of all races. There are now at work on the solution of these problems of the Near East a thousand men and women of ability and experience. The leadership is confessedly in their hands.

When foreign missionary work was systematically undertaken by evangelical Christendom more than a century ago, each branch of the Church worked independently of every other. Each carried to the foreign field its own denominational policy, creed and forms of worship, and established churches near one another which were often rivals if not antagonists.

About sixty years ago evangelical missionary societies adopted what was called "comity" in their relations one to another in their work abroad. This meant the elimination of unfriendly rivalry and the cultivation of friendly relations between missionaries of different societies and the members of different native churches. But "comity" was far from the *unity* of our Lord's great intercessory prayer. (John 17). Nor did comity eliminate the carrying of Western denominational divisions into Eastern lands.

Within the last twenty years there has come into challenging prominence, first on mission ground and then among the home churches under the leadership of the officers of the great missionary societies, the idea of Christian unity of service clearly announced by our Lord Himself. This has resulted in concerted action by the missionary societies of North America, and by the American and British workers on mission fields. Better than that, the evangelical churches of China, India and other lands, are consolidating into national churches on a basis suited to their own conditions and needs, freed altogether from Western limitations.

What now does all this signify for the future of Christianity?

(1) It gives vital significance to the name *Christian*. To be a Christian is to have a character and do a work similar to the character and the work of Christ. Read what the four Gospels tell us of the life and teachings of Jesus Christ often enough and deeply enough to imbibe their spirit as St. Paul had done when he wrote the 13th chapter of First Corinthians. The name Methodist, or Epis-

copalian, or Baptist, or Presbyterian, or Congregationalist will still be convenient, even necessary perhaps, just as it is necessary to locate a citizen of New York City by his street and number; or to designate men as doctors, lawyers, oculists, opticians, electricians, grocers, plumbers, etc. The main thing is that each one is a *man*, *my brother man*.

(2) The results of the new missionary idea and spirit are already in evidence. The expenditures of the great missionary societies is nearly double that of ten years ago. The great events of the present day are not new Edison inventions or political campaigns, or the unstable settlement of national boundaries. The great events are the less noisily proclaimed triumphs of Christianity in Asia and Africa, the enrolment there by thousands and tens of thousands every year of new recruits under the banner of Him who has on His vesture a name written, King of kings, Lord of lords.

(3) Christianity is, and will yet be acknowledged to be, the universal religion. Not the Christianity the world has hitherto known, but that of Christ, and of those who, in simplicity, sincerity and humility follow in Christ's footsteps and make it their one aim to do His work. Thank God their numbers are increasing.

The reason for any doubt of Christianity being accepted as the universal religion lies in the travesty of Christianity which the doubters have had before their eyes. Compare the Christianity of Christ with Mohammedanism or with any form of Pantheism.

Christ's mission was to all men. Therefore the mission of His disciples is to men of every land, every race, every tongue. The rate of progress in missionary work in the mission lands during the last decade has been rapid. The influence of Christians in China and Japan is far greater than would be expected from the proportion of their numbers to the whole population. Their rate of increase in the coming years will be many fold that of the twenty years of this century already past. The Christian forces are mobilized. The pace is set. We have entered a new era of this world's history. Christ is with us as our Captain on the world field. Victory is assured. Blessed are they who are privileged to serve and win under His banner!

If Christian faith does not culminate in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power, and incapable of being convincingly proved to be true. . . .

It is a constant effort to see that a church is kept apostolic, knowing that it exists not for its pewholders, but for as many of the human race as it can possibly reach; knowing that its members will get the best good out of it the more they can feel and show that it is in no real sense their church. It is first God's church, and then the church of all or any of God's children.

PHILLIPS BROOKS.

Lowland Indians of South America

BY GEO. M. McBRIDE, NEW YORK

THE INDIANS of the lowlands, in contrast with the highland peoples, are largely uncivilized. Due in great part to their unfavorable geographical environment, they have never developed in the social scale but remain, as they have been for ages past, in a state of greater or less savagery. They are divided into many small tribes, sometimes loosely federated, but each speaking a distinct language or dialect, and generally engaged in more or less open warfare with each other.

The Araucanian Indians of South Central Chile are far above other lowland tribes, and possess a fairly high degree of civilization. Their agriculture and stock-raising are well advanced, and they have an organized patriarchal government.

The lowland Indians inhabit the great forests and grass lands of the central plains about the head waters of the Orinoco, the Amazon and the La Plata rivers, the coastal regions of the Caribbean, the extreme southern end of the continent, and the humid regions along the Pacific in Ecuador and Colombia.

Any calculation of the number of lowland Indians in South America can be only rough estimates. No census attempts to state the Indian population of the forests in more than general terms. The following estimate is based upon the most correct data available:

Brazil	1,300,000
Peru	1,000,000
Ecuador	700,000
Bolivia	400,000
Venezuela	300,000
Chile	102,000
Colombia	100,000
Paraguay	50,000
Argentina	30,000
The Guianas	40,000
Total	4,022,000

(In Uruguay alone of the South American countries, has the pure-blooded Indian population entirely disappeared.)

Very little has been done for these Indians, either by missionary agencies or by the governments in whose jurisdiction they live. In general they have been entirely neglected and left in their primitive state, to become the prey of a slowly advancing wave of civilization, in which Christianity has played no part. They have thus been entirely at the mercy of traders, industrialists and slave raiders.



BORO INDIANS OF BRAZIL, IN FULL DRESS

Brazil, in her early history, depended largely upon the raids made by the Paulistas, or slave hunters from Sao Paulo, for her supply of labor. Though slavery is forbidden by all the nations of America, the application of this protection is often not extended to the savage Indians who live far removed from the shelter of the law. Their condition in many places has been aggravated by the overlapping of territorial claims, and the consequent impossibility of policing such disputed areas.*

* The situation revealed in Hardenburg's "The Putumayo, the Devil's Paradise," (London 1912), the "Red Book of the Putumayo," and Sir Roger Casement's official report, (Foreign Office Reports, Misc. No. 8, 1912), is probably paralleled in most of the rubber districts of interior South America.

In Chile the valiant Araucanians that could never be conquered by Inca or Spanish arms, have finally yielded to the gradual influence of the white man's firewater and his persistent "peaceful penetration" of their territory.

The Argentine Indians very largely ceased to be a factor in the national development after General Roca's ruthless campaign of 1879 on the southern pampas.

Most attempts to Christianize these savage Indians have met with failure. Though the Roman Catholic priests penetrated many of the remote regions during colonial times their work has not survived. The great mission organizations built up in Paraguay by the Jesuits fell into ruins when these padres were expelled from Spanish possessions in 1767. In eastern Peru, about all that is left of the extensive work carried on in the vast interior bishopric of Maynas is the history of the attempt. In southern Venezuela and eastern Colombia ruins alone remain to mark the efforts directed toward the Christianization of the aborigines by Catholic missionaries. Protestant efforts have been even less successful. Allen Gardiner's devoted attempt to reach the Fuegians is typical of other such undertakings. The scattered settlements in vast, sparsely populated forests, an inhospitable climate, the difficulties presented by a tropical jungle, and the hostility of the natives themselves toward all whites, have combined to destroy work attempted, and to deter even the most daring from undertaking a task which seemed both hazardous and futile. Consequently the uncivilized Indians of the lowlands have been almost entirely neglected as yet by evangelical missionary agencies. Though most of the cities of Latin America contain Protestant schools and churches, the vast interior areas, with their many tribes of savage or semi-savage aborigines, still are almost untouched. Prof. Farabas, anthropologist and explorer, is quoted as saying that over an area equal to two-thirds of the United States, the Indians live in almost complete paganism.

Outstanding exceptions to this neglect are the missions maintained by the South American Missionary Society (British) among the Araucanians of south-central Chile, the Fuegians, and the Indians of the Gran Chaco, between Paraguay and Bolivia. To these may be added the work done by Anglican agencies in British Guiana. In these centers progress is being made, but what can a few such sections do for the millions of Indians scattered over so vast a territory? As far as the Indian is concerned, South America remains what it has always been, from a missionary viewpoint, *the Neglected Continent*. The gradual approach of the two Americas has produced little change there. It has but brought the problem nearer to our door.

These repeated failures give conclusive evidence of the difficulty of undertaking the evangelization of the lowland Indians. They pre-

sent one of the most difficult missionary problems existing. Only a well organized, persistently maintained effort can accomplish the task. It will require the power and the permanence which only the strongly established missionary boards can employ. Sporadic, independent, or poorly equipped and feebly maintained efforts will but fail as have failed many other attempts in the last four centuries. The work must be maintained, though workers fall. Strong men, backed by strong, permanent organization, will be required to triumph. Unless such can be provided the field must be left to its fate at the hands of industrial and commercial interests, who usually exploit or exterminate but do not uplift.



AN INDIAN WAI-WAI DANCE IN BRAZIL

Any practical attempt to civilize the Indians may be expected to receive the cordial support of the governments concerned. They are already interested, far more than the Protestant Church, if the truth be said, in the uplift of the aboriginal element in their population. In Brazil wonderful work has been accomplished by Colonel Rondon with whom Roosevelt traveled in the unknown interior. This officer is a true friend of the wild Indians and has become a great apostle of civilization among them. But the Gospel does not form a part of his message. His cooperation, however, and that of his government may be depended upon in any effort to bring the Indian into the pale of civilization. In Chile, Bolivia and Peru there exist societies or groups who are interested in all that will tend to uplift the aborigines and their support will be extended, generally in a cordial way. They are already groping toward a solution of this great problem.



A SOUTH AMERICAN WOMAN AND BABY

SUGGESTED PROGRAM

The most that can be accomplished toward the evangelization of these Indians within the next five years will be the occupation of strategic points, within reach of the greatest numbers of Indian settlements. This can best be done by following the methods employed by traders and rubber men in using the only means of transportation, the river routes. Mission centers should be established at the **following points**, equipped with hospital, medical supplies, motor boats, interpreters, etc.

The suggested centers are:

1. Upper Orinoco, probably at San Fernando de Atabapo;
2. Upper Amazon, probably at Iquitos;
3. Lower Amazon, probably at Manaos;
4. Tierra del Fuego, probably Wulaia (or Punta Arenas);
5. Araucania, probably on the Argentine side of the Andes, or at Villarica, near the border.

(This last mission would be a land station, equipped with church, hospital, industrial school and farm, similar to the existing institution at Temuco of the South American Missionary Society.)

As there is a considerable white population in most of the centers suggested, it would be well to provide hospital, medical, evangelistic and probably educational equipment, on a small scale at least, for these white people.



THE APPEAL OF THE SOUTH AMERICAN INDIAN

Prohibition Progress in Latin America

BY DR. JUAN O. GONZALEZ

WHEN the United States legally killed and buried King Alcohol in the tomb of ignominy, the whole world was petrified with astonishment before so bold and radical a move. After the first shock had passed, many publicists smiled skeptically with regard to the efficacy of such a step. Many periodicals of large circulation attacked such legislation as tyrannous, impractical, revolutionary, and liable to cause trouble. Naturally foreigners judge the States principally by the papers published in its larger cities, so that such propaganda could not but sow distrust as to the benefits that national prohibition would bring.

But truth, in the long run, opens its way through calumny and falsehood. Friends and enemies have been obliged to confess that crime, disease and misery have diminished, while civic honesty, economic prosperity, and domestic happiness have increased, in proportion to the enforcement of prohibition. These are facts. Corroboration can be obtained from judges, prison and hospital statistics, bankers, and altruistic societies working for the welfare of the people. As these sources of information have testified in favor of prohibition, admiration for the United States begins to take the place of the world's mockery and doubt.

In the last International Congress against Alcoholism held on September 16th in Washington, many foreign representatives spoke in praise of the United States, and all were optimistic regarding the triumph of prohibition in the world. Dr. Robert Hercod of Switzerland declared that an army of 5,000,000 is working for the suppression of alcoholism in the world. "In fifteen years," prophesies Dr. Hercod, "the use of alcohol as a drink will have been abolished in all countries." A similar declaration was made by the British scientist, Dr. C. S. Saleeby who said: "England will be prohibitionist within ten years. This will be brought about by a change in economic conditions." Lord Leverhulm, a business man, came to America as a "wet" and returned a "dry." At first the news that prohibition had been decreed surprised Europe. Then she ridiculed the United States. Now she begins to see things in their true economic aspect, and the liquor interests begin to fight.

But where the fight against alcoholism acquires a victorious attitude is in Latin America. If, ten years ago, somebody had predicted that Latin America would seriously consider prohibition, and that in time she would begin an active temperance campaign for restriction

of the free sale of alcohol, such a person would have been termed an idealistic visionary. And yet the campaign is on from Patagonia to Rio Bravo, from Valparaíso to Rio de Janeiro. The masses and governing classes are participators, and the subject is discussed by papers and magazines. Legislators propose and approve laws in this direction. There are few problems today that are more universally discussed by the Latin republics than the restriction or prohibition of alcohol.

The President of Mexico, señor de la Huerta, has announced that he would cooperate with the Government of the United States by declaring a "dry zone" of 100 miles along the boundary of the two countries. Señor Lugo has declared that the tendency of the Government under señor de la Huerta is to implant the "dry state" in all the Republic. The press has also announced that the President-Elect of Guatemala, señor Carlos Herrera, proclaimed provisionally prohibition for all the country, and it is hoped that Congress will sanction this edict.

The newspaper with the largest circulation in Mexico, "El Universal" says:

"In the bulletin recently delivered to newspaper men by the District Government, it is announced that señor Gasca has the project in view (which he will put into practice by degrees) of restricting the sale of alcohol and intoxicating liquors in order to combat inebriety as far as he is able. The bulletin also states that Governor Gasca proposes, at no distant date, to make "dry" all of the Federal District, towards which object he will work as long as he remains in the Government."

The article adds that there are several states where the "dry" law has gone into effect.

Of Bogotá, Colombia, it is said that senator don Felix Salazar presented to Congress a project of law on alcoholic prohibitions which was much debated. With regard to this project the Minister of Agriculture and Commerce declared:

"The anti-alcoholic problem must be met squarely, and advance must be made despite the obstacles. In the United States, when the fight began, the trial of alcohol produced a book with statistical data that are appalling. Crime finds in alcohol its feeder, and statistics prove this. Fifty per cent of the murders have alcohol as their cause; likewise sixty per cent of the divorces; the days in which most crimes occur are precisely Saturdays and Sundays when the working classes dedicate themselves in their idle hours to alcohol."

The Government of Costa Rica combats alcoholism. The President, señor Julio Acosta, in his inaugural message said: "We must combat alcoholism by all means possible, as it opposes every ideal of greatness and culture." From a circular that the Executive Cabinet sent to the heads of public offices, we take the following paragraph:

"On the special recommendation of the President of the Republic, we urge you to observe a strict vigilance over the office personnel with regard to inebriety, abiding immediately by the following inflexible rules: First, in the future no person subject to the alcoholic vice must be proposed for an

appointment as a civil or military employee. Second, the present personnel dependent on the Executive Power is notified that intoxication even in occasional form cannot be tolerated. Third, in consequence, an employee of this dependence who publicly incurs this grave fault will be deprived of his office regardless of his personal antecedents, family circumstances, or skill and ability in the performance of his duties."

In Brazil a law has been proposed prohibiting the sale of alcoholic liquors on holidays, and restricting the sale during the rest of the week; also prohibiting bars near schools and colleges.

Energetic measures have been adopted in Uruguay against the public sale of liquor, and an active campaign started for the declaration of a "dry" nation.

In the Argentine, Dr. Estanislao S. Zeballo, eminent juriconsult, prepared a proposed law which was presented to Congress by the deputy señor Julio S. Rafo de la Reta, in order to adopt the "dry" law in Argentina. The senior of the Argentine press, "La Capital," favors such a project, as may be seen by the following excerpts:

"The project of deputy don Julio S. de la Reta comes at an opportune moment, and we hope that it will be appreciated in its full value by legislators desirous of combating the social plagues conspiring against life, the agents of physical and moral degradation. The regulation of the manufacture and sale of alcoholic drinks should be the object of a careful study on the part of the National Congress; the initiatives tending to eliminate slowly the consumption of drinks of this nature must be complemented by the total suppression of the sale of liquors particularly harmful to the consumer."

In Chile, where there are many restrictions in force, and some regions under prohibition, new projects tending towards absolute prohibition have recently been presented to Congress. The stevedores in Punta Arenas recently refused to unload from vessels any case containing alcoholic liquors. The following press despatch from Santiago, Chile, will be of interest:

"A campaign has been started to make the Araucanian Indian Reserve of Cholchol "dry," following a petition to the Government from residents in the district alleging violations of the existing laws which prohibit the sale of alcoholic drinks on Sundays and feast days, and by persons without license. . . . Movements also have been started by workers in the nitrate and coal fields in favor of prohibiting the sale of liquor on pay days."

The National Anti-Alcoholic League met recently in Valparaiso and adopted several practical measures; among them, the introduction in primary and higher school text books of lessons designed to awaken in the pupil a horror for alcohol.

So intense and general is the campaign that "La Prensa" of New York, the Spanish newspaper of greatest circulation in the United States, has said:

"Inspired without a doubt by the example of the United States and animated by the praiseworthy desire of preserving the health of the people, several Hispanic-American statisticians have delivered themselves with ardor and earnestness to the task of obtaining from their respective coun-

tries laws conducive to the restriction, if not suppression, of the consumption of alcohol as a drink. In the parliaments of Argentine, Chile, Uruguay, Paraguay, Bolivia, Guatemala, Costa Rica, and other countries, projects of this nature have been presented, and discussed with the interest that so grave a problem demands. Public opinion in all these countries has been in accord in appreciating the necessity that energetic measures be adopted as soon as possible, establishing prudent laws that will protect the people from the danger of alcoholism."

THE HOPEFUL OUTLOOK

We predict that the anti-alcoholic campaign in Latin America will be a more rapid and victorious campaign than it was in North America. Whoever studies the advances and retrogressions of the prohibition campaign in the United States during the last one hundred years, or the last fifty, cannot but feel very optimistic on examining the present activities in Latin America. The prohibition campaign in the United States was, in the early days, ridiculed by the press, politicians, statisticians and ministers of different denominations. On the other hand, the anti-alcoholic campaign in Latin America is in universal favor, patronized by the masses and a large part of the ruling classes, defended by the press, and seriously discussed in scientific societies and co-legislative bodies. This, however, does not mean that the defenders of prohibition and temperance are not going to meet with obstacles. King Alcohol cannot be dethroned without a fierce battle. He will invoke the aid of degenerate politicians, of demoralizing vices, of degrading industries.

But there is no doubt that the fight against alcohol in Latin America presents itself with more probabilities of victory than it did at the beginning of the campaign in the United States, particularly so if the beneficial results obtained by prohibition are made known. A campaign bearing in mind the errors and successes of the North American campaign, and presenting the actual results in a manner appropriate to Latin America, will have a certain and rapid victory over alcoholism.

Anything that directly or indirectly appears to indicate an aspect of imposition, of tutelage, or even of guidance, must be avoided. Latin America is proud of her civilization, her liberty, her sovereignty, and the methods she employs in the unraveling of her problems. If the enemies of alcoholism adopt any imposing or dominating attitude, they will fail. The love of individual liberty is more intense in Latin America than it is in North America. Again, if friends of prohibition present themselves as representatives of a superior civilization, and, for this reason, adopt the attitude of protector or tutor of other people of an inferior or deficient civilization, they will fail. Latin America prefers to develop her own civilization, and without the help or cooperation of other nations, if they take the attitude of tutors.

The best methods for North America are not always the best for Latin America, but, even if they are, the mere fact that they have been initiated in the United States might provoke a feeling of suspicion and prejudice rather than a desire to imitate. The propaganda must be based on the presentation of facts and results, without commentaries or recommendations. This propaganda must enter by the eye and ear to reach the intelligence and the heart.

The first step should be to *impress the sight*. The people of Latin America are lovers of art and possess a lively imagination. Advertisements, posters, pictures that soberly yet forcibly and truthfully give an idea of the ravages caused by the deadly and deleterious poison, should be exhibited in the trains, trams, streets, walks, roads, schools, colleges, etc. Above all, motion pictures appropriate to Latin Americans and that reflect with exactitude the disastrous results of alcohol should be shown, not only in theaters, but also in public gardens and plazas, in schools and colleges. This last method would soon produce excellent and permanent results. Brief popular talks, bulletins, articles, and principally the introduction of these methods into the text books of primary schools, would rapidly create an opinion against alcoholism.

But most important is to give to the ruling classes, to the better magazines, and to the newspapers of greatest prestige and circulation, the conclusions and results which science has arrived at with regard to alcohol in all its aspects and applications. Bulletins giving the verdict of great chemists, of famous institutions, of celebrated medical men, of great statisticians, would be well received by the cultured class. Newspapers and magazines would publish them with comments, with the effect of producing powerful motives to move the masses towards the definite victory. For the complete success of prohibition in North America it is necessary that the neighboring countries be under a prohibition regime. As the friends of prohibition said that it could never be an accomplished fact in North America as long as one state of the Union remained "wet," so we can now say: prohibition will never be perfect and complete until the "dry" flag floats from Alaska to Tierra del Fuego. Further, if in all North and South America prohibition came into effect, what other continent would resist? America to greater or less extent will mold and direct humanity in the coming generations.

"The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. * * * The evangelization of the world is not primarily a matter of numbers, wealth, knowledge and strategy, but of the unhindered working of the Spirit of God. Such Divine manifestation has been associated invariably with prayer."—JOHN R. MOTT.

Constantinople College for Women

BY EVELINE A. THOMPSON, CONSTANTINOPLE

THIS College for women has been in existence for nearly fifty Years. Since 1914 it has been situated in four new buildings at Arnaoutkeuy on the European shore of the Bosphorus, about six miles from the old city of Stamboul. From the time it was founded as a school in 1871 until 1914 it occupied buildings in Scutari on the Asiatic shore. In 1890, nineteen years after its foundation, it became a college, obtaining a charter from the state of Massachusetts. The present campus comprises about fifty acres and is of great beauty.

The student body is composed of many nationalities. Four large groups are in about equal proportion, Armenian, Bulgarian, Greek and Turkish. Beside these, there are Albanians, Spanish Jews, French, English, Swiss American and occasionally Serbians, Roumanians and Persians. These many varied elements are bound together by a common desire for knowledge. The student body is democratic, including girls from the mountain districts of Macedonia, as well as the daughters of the leading statesmen of Turkey and Bulgaria.

At present 500 students are enrolled in the college; half, in the flourishing preparatory school and half in the college proper. About 400 graduates have gone out and have taken up their various careers in towns and cities in Asia Minor and the Balkan States. They testify by their lives and the respect which they almost invariably command, to the inspiring ideals of the College, which they have made their own.

The chief benefit which the students receive from the College does not come from books. The religious life is of first importance. From talks by members of the faculty and more vividly from their Christian lives, the students learn lessons which books could never teach them. Ideals are held up to them and they are taught the love of liberty and the right use of it, the sacredness of truth, the power of unselfishness and the duty of tolerance and mutual helpfulness.

The period of reconstruction has already begun. Of all the countries which need rehabilitation and rebirth, the Near East seems to stand among the first. Because this College has stood by its students during the darkest period of their history, because it has gained by its devotion and steadfastness, their respect and admiration, without a single exception, of all the nations of the Near East, it can look with confidence towards years of growth and usefulness.



THE NEW MISSION HOSPITAL, FOR WOMEN AT KUWEIT ON THE PERSIAN GULF

The First Baptism in Kuweit, Arabia

BY REV. EDWIN E. CALVERLY, KUWEIT, ARABIA

Missionary of the Reformed Church in America

WHAT hinders me from being baptised?" asked Fulan. The lesson at our station prayers that Monday morning before Easter was the story of Philip and the Ethiopian treasurer. Fulan is a Persian *sayyid*, a descendant of the Arabian Prophet Mohammed. Like the Ethiopian, he had left his own country that he might worship God aright and in his search for salvation he had come to Kuweit where he heard the Gospel, and learned that Christ was his Saviour and his Lord. He accepted Christ's claims, joined our little circle, and announced his change of faith to his former friends. So Fulan was baptized on Easter Sunday, becoming the first to receive this rite in our Mission at Kuweit. He also is the first Moslem it has been my privilege to baptize in my ten years of missionary service.

Over two years ago, on Washington's Birthday, 1918, Fulan first came to us and asked to be baptized. His earnestness was evident. He told us his story:

"I left my home in Persia in a search for the truth. The Shi'i beliefs of my people did not satisfy my need. I then joined the Babis, for theirs is a broad and modern brand of faith, and it seemed good. But the teachers could not answer my



A MOSLEM OF CENTRAL ARABIA

questions. Then I started for the Babi headquarters in Syria, intending to visit Mecca and Medina on the way. When I reached Busrah I heard that a Babi teacher was then in Kuwait. So here I came."

One day he met a man selling religious books in the bazaar, books that were claimed to be the very Word of God. He bought a booklet that told of the prophets Abraham and Joseph, of whom he already knew. He read the booklet eagerly and asked some Jews whether this were indeed the original Book of God that descended upon Moses who conversed with God. He was assured that Genesis was really a part of the *Taurat*, or Books of Moses. The clearness of what

he read impressed him and he determined to investigate the religion of the Jews.

"A Jewish friend said he would take me to their Saturday services," he recently told me. "But he failed to keep our appointment, and when I urged him again he said he would take me the next week. I went to see him on Friday night to confirm the appointment, and found him drunk. I did not blame his religion for that, and thought the priest would not be like him. He took me to the synagogue next morning, but left me outside while he went to tell the priest about me. I waited a long time and finally a boy came out to tell me that as the Jews were so few in the town, they would be in danger, if it should become known that a Persian was interested in their religion."

Soon after that Fulan bought another booklet from our colporteur. It was the Gospel of John, and cost him two coppers. It immediately satisfied him as to its truth for it was the message he wanted and he accepted it gladly and fully. At that time Fulan knew only a little Arabic, so we asked a Persian convert of many years standing to give him further instruction, and also gave him some Christian literature in Persian.

He had a position as night watchman in the bazaar, but he lost it, when the other watchmen complained because, as they said, "He is a *sayyid*, so we cannot curse him or beat him if

he does what is wrong, and we do not want anyone to work with us whom we are not allowed to curse." One of our Persian school boys confirmed this, when I asked him about it. He said:

"Men do not like to work with *sayyids*, simply because they dare not strike them or swear at them."

"Then," said I, "instead of it being an honor for a man to be a descendant of Mohammed, it is really a misfortune, because it makes a man lose his job."

"The people would rather give him something to live on," replied the boy, "than work with him."

Fulan's difficulties in the bazaar brought about good both for him and for us for he became a most valuable worker in our hospital, and is learning to dispense medicines. He pleases all by his willingness to be of any service at any time. His growth in knowledge and grace has been remarkable, and his testimony in the bazaar has been enthusiastic. He was recently made the subject of a strong denunciation in the chief Persian preaching place, when the leading Shi'i *mulla*, or preacher, declared that no one ought to associate with him in the coffee-shops, or eat with him, that no one should sell him food, and that it was lawful to kill him. He is able to get along, as there are Arab shops where he can buy what he needs. He felt that baptism would not increase his danger and said that it would be a great comfort to him as an acknowledgment on our part that he was really one of us.

His period of probation had been long, and as he seemed to be ready and the Lord's Supper was to be celebrated, none of us felt we should deprive him of this means of grace. With deep joy and gratitude the church in our house gathered around the Lord's Table that Easter morning to welcome this new member into the body of believers in Christ and to celebrate the resurrection power of our Lord.

SOME MISSIONARY QUOTATIONS

"The Church that forgets itself in its passion for others will in that forgetfulness find itself."

"We have no apology for being in earnest about foreign missions and will make none until Jesus Christ tells us He made a mistake in coming to the world as a missionary."

"We have given the Orient warships and telephone, steam cars and sewing machines and silk hats, but they are none the better for these; and except the 'old man' be changed within, all these trappings will make him a more potent force for evil."

My Brother In Overalls

The Story of Dan Schultz, the Labor Evangelist

[Continued from the November REVIEW.]

BY REV. COE HAYNE, NEW YORK

IN Pittsburgh Daniel L. Schultz, the Labor Evangelist, undertook a service that required qualities of Christian manhood similar to those he had displayed on the western frontier. He was pastor of the Lorenz Avenue Baptist Church, when the great Westmoreland County Coal Strike began. Reading of terrible conditions in the coal regions he felt it his duty to go and see whether the newspaper reports were true. He found men and women living in tents pitched along the roadsides in the bleak month of March, having been thrown out of the coal company's houses. The rain often wet their household goods and their bedding, and the cold and dampness increased the suffering brought by hunger. The United Mine Workers of America were extending aid to the amount of about \$2.50 per family, per week, but most of the women and children were poorly clad, some of them being without shoes or stockings.

After being in the field for one week, Mr. Schultz returned to his church, told of the conditions he had found and made an appeal for clothing and other things needful for the children and women. He also went out to solicit clothing, shoes, food and money in different parts of the state, returning to the miners' camp at frequent intervals to distribute the goods.

The United Mine Workers of America made him chaplain of their organization and the State Federation of Labor, at a special convention held to discuss the strike, made him the chaplain of the convention. Nearly every local union in Pennsylvania pledged itself to assist him in supplying the needs of the strike sufferers. It was Mr. Schultz' privilege to speak to large congregations of men, women and children of different nationalities, concerning the Church and its attitude toward the man in overalls.

One Sunday afternoon he addressed over nine thousand miners, their wives and children, through interpreters. Among them were Slavs, Russians, Italians, Croatsians, Hungarians, Poles, Lithuanians, Serbians, Scotch, Germans, Austrians, Bohemians and Roumanians. He spoke on God's wonderful love to the children of men. It was the first time that many of them had heard this story. A prominent Roman Catholic labor leader, who had introduced him at the beginning of the service, said, "It is my privilege to introduce a brother of Jesus Christ, who has proved himself thus by his work and sacri-



A NOON HOUR MEETING AT THE CAR SHOPS OF THE SOUTHERN PACIFIC R. R. CALIFORNIA

fice for our folks. Whatever "Father" Schultz tells us, we believe, for we have confidence in him and his message."

For fourteen months Mr. Schultz and his helpers collected and distributed over ninety tons of clothing, thirty-eight thousand pairs of new shoes, and over twenty-seven thousand dollars. Contributions came from capitalists as well as from labor unions, socialist organizations and churches. Just before the strike ended, a number of leaders of the American Federation of Labor met for a conference in Pittsburgh. After passing a number of resolutions, thanking the church of which Mr. Schultz was pastor, and also the denomination to which he belonged, for supplying the needs of the strikers, they passed a resolution requesting the denomination to call Mr. Schultz out of the pastorate to devote his time entirely to the working classes of the United States.

On January 1st, 1911, Mr. Schultz began his remarkable ministry among the laboring people at large, working in coal fields, shops, factories of all kinds, preaching the gospel and trying to show the working man that the Church is not his enemy but his friend. He is now the Field Labor Representative of the American Baptist Home Mission Society.

Sometime ago, Mr. Schultz received a letter from the secretary of the Bartenders' Association of America, requesting him to speak at their convention. In answer to the letter he wrote that he was a

minister of the Gospel of Jesus Christ, and that he could not endorse the liquor business in any way or under any circumstances. To this letter he received a reply by telegram, stating, "We have confidence in you as a minister of the Gospel of Jesus Christ; we need just what you have to give,—come at our expense." Mr. Schultz accepted the invitation.

On the Saturday evening of his arrival in the town where the convention was held, he visited a minister whom he had known in former days. This man had read the announcement of his acceptance of the invitation to speak to the liquor men, and denounced his consent as unchristian and unbecoming in a minister of the Gospel. Another minister, an intimate friend, told him that he had disgraced the Christian ministry, God and humanity for accepting an invitation from such a gang.

When Mr. Schultz went to the Convention hall he found it packed with people. He spoke from John 3:16-17 and at the close of the sermon when the evangelist extended an invitation to any wishing prayer to raise their hands, a large number responded. Nine men and three saloon keepers' wives professed faith in Jesus Christ that afternoon and gave up their liquor-selling business. At the end of the week these nine men went back to their earlier trades. Later others also left the saloon business because of the conviction that had been awakened in them during this service.

At the next session of the convention the delegates officially invited Mr. Schultz to become an honorary member of the organization, and when he explained his position and refused an honorary card, they passed a resolution endorsing his work, and the Church that sent him out. This is the only union card Mr. Schultz has refused. During the period of his labors eleven labor unions have presented honorary cards to him, giving him access to thousands of local unions in the United States.

At Denver, Colorado, after a number of noon hour meetings in the Denver and Rio Grande shops, over one hundred and ten men sent a letter to the American Baptist Home Mission Society concerning the work and their belief in the Gospel as preached by Mr. Schultz. It has been his privilege to speak to a number of the unions concerning the attitude of the Church towards labor, as well as the Gospel of Christ.

One of the most dramatic events in the career of our labor evangelist occurred during the intense labor troubles on the Pacific Coast. In Seattle he was invited to speak before the open forum which met every Sunday night in the Labor Temple. Crowds of all classes of men and women congregated, many of them real haters of the Church and of religion. On arriving at the building, Mr. Schultz had to press his way through the crowd up the steps into the great hall. As he entered the room he heard a man who was formerly a

minister of the gospel denouncing "sky pilots," churches and the Bible. The chairman of the meeting introduced Mr. Schultz to the audience, and he was about to speak, when this ex-minister charged him with having been paid by the capitalists to come and ram down the common peoples' throats a religion that made the working man and woman industrial slaves. He challenged Mr. Schultz to debate with him upon the subject of "God, the Church and so-called salvation." In response to his challenge, the evangelist said, "After I finish my speech, if I haven't answered this man, and this audience decides that I have not, then I will be glad to stand here all night, and endeavor to answer his questions."

The moderator of the meeting requested the challenger to hold his peace or leave the building. Mr. Schultz spoke for forty-five minutes, and closed his address with his own Christian experience, and his early trials as a child laborer in a glass factory, and declared his allegiance to the Gospel of Christ and the Church which had done so much for him.

"Friends," said the speaker, "the Church stands for some vital things for which organized labor has been fighting and pleading for many years. Among these things are complete justice for all men in all stations of life, equal pay for equal service, one rest day per week and that day Sunday, the wiping out of the sweat-shop system, reasonable hours for laborers, the right of the employee and the employer to organize, a universal educational system and abatement of poverty by a just distribution of the products of labor."

"Tell us, if you please," requested a man in the center of the hall, "how can a Christian employer compel his employees to work seven days a week, twelve hours a day, on small pay, then expect labor to have any sympathy with the Church to which he belongs?"

"Christianity is a personal matter," replied Mr. Schultz. "Every man personally must decide for himself whether or not to accept Christ's teachings and apply them to his own heart and life, or whether or not to ally himself with any church that has had a share in spreading the knowledge of the Saviour's love. One of the fundamental principles for which Christian churches stand is individual responsibility. No man is a true representative of Jesus Christ, or the Church to which he belongs, who will oppress his employees and compel them to break the Lord's day and work long hours which unfits them for happiness and for life."

After the meeting, Mr. Schultz forced his way through the crowded aisles to the third floor. Here he faced a company of people who did not try to hide their radicalism. When he began to speak, a woman rose and said in fine English, "Mr. Chairman, must we have this God-stuff rammed down our throats again? Why do we have to listen to sky-pilots who are controlled by the capitalists of this country?"

The woman was applauded and the evangelist realized that he was in for a severe grilling. He closed his eyes and prayed: "Father, give me the sympathy which Jesus would have for these people." Others rose and asked questions and denounced the churches, the ministry and the Bible, and some even dared to denounce the Government of the United States because of the freedom allowed all churches and religions by the Constitution. After listening to their various indictments for about forty minutes Mr. Schultz finally was permitted to begin his address.

"Now I presume you feel better, he said, "I can sympathize with you. When I eat anything that does not agree with me, it makes me sick, and I can never enjoy a talk or think properly so long as that's in my stomach. You have emptied yourselves of many thoughts that have disturbed you. Now, you will be able to listen to me, and you will find that I am not your enemy, nor the churches that I represent, nor the Christ that saved me and sent me to you to speak to you. You will find that we only misunderstand each other. By and by we will be friends."

He endeavored to analyze a Christian church. What is a church? Who is the Author of the church? Why are the churches in existence today? What class of people compose the membership of the churches? He told them why all churches feel a sympathy for every man that labors, whether with his hands or brain.

At Bremerton, where large ship yards are located, Mr. Schultz was invited to speak to several labor unions. He was received graciously and men listened to him intently. After the adjournment of the meeting, three men who were radically opposed to the churches, began to ask questions, some of which were very insulting, but the evangelist received grace enough to smile and answer in a kind, considerate manner. While one the men was denouncing Christ, a member of the Blacksmith's Union rushed up to him with his fists doubled and tears running down his cheeks.

"I'll not have any man insulting Jesus Christ or the Church/" he shouted. "I have been doing this very thing myself for thirty-five years, but tonight, here in this hall while Mr. Schultz was speaking, I decided for Christ and I aim to stick up for Him from now on."

The next evening this man was sitting with his wife and child in the front part of the Baptist Church of Bremerton. When the invitation was extended to those who wished to testify concerning their Christian faith, he was the first on his feet.

After an address before another union, the president of the organization requested Mr. Schultz to remain for a moment, as he wanted to say something.

"I have not been inside of a church for many, many years, except about nine years ago when I was at a funeral," he declared.

"But tomorrow night you will find me and my family at church. From this time on I am going to perform my Christian duty. A church that supports a man who is working for the laboring man's interests is the church for me."

A Roman Catholic arose and said, "I am a member of the Roman Catholic Church. I also will be found in the Baptist church with our president." The man was the doorkeeper. Then he said, "And I want to make a motion that every member of this union go to church with us, and hear Rev. Schultz in his evangelistic address." The motion was carried. They were found at the church the next night and quite frequently thereafter.

During a few weeks stay in Portland, Mr. Schultz was invited to visit forty-four labor unions, and managed to speak to thirty-eight of them. At one of these gatherings a man who had been a pastor in an eastern city, but had become embittered against his church because of industrial conditions, listened to him with intense interest. After the meeting, as the evangelist was leaving the building, this ex-minister asked for the privilege of speaking to him. He told Mr. Schultz who he was, of his early training and then offered his hand and said, 'God helping me, I will renew my vows, return to my church and be found working for Christ.'

The laundry workers' strike in Portland gave Mr. Schultz an opportunity to influence many young men and women who were church members to remain true, and also to convince others of the need of true Christianity. Many of these young people were members of the Roman Catholic Church, but they showed no disposition to be hostile. One of the women of the Union who was a member of the Catholic Church, said:

"Father Schultz, if you remain in our city and give us such good advice as you have been giving, you will be more popular than Father O'Hara, who is the greatest priest in the world.

At a noon day meeting in Pittsburg, a politician who had been for many years a hard drinker, profane in his language and an ungodly father and husband stood at the edge of a park listening to the gospel as preached by Mr. Schultz. For several days he had been coming to the same spot to denounce the "fakir." But through prayer and faithful dealings this man was converted and became a very efficient worker for Christ, and today holds a license to preach in one of our churches in a great city. He has become a street preacher and a fine personal worker. After four years of testing, his wife, who hardly believed in his profession, became convinced that his conversion was real, and herself accepted Christ, at his own invitation in the church service where he preached, and now happily works with him in his efforts to win men to Christ. He has a position that brings him in wages on an average of \$100 a week, an item mentioned just to show that he is a man of ability.

A Converted Syrian Smuggler

BY REV. GEO. C. DOOLITTLE, Ph. D., SIDON, SYRIA

The year 1860 was a troublous time for the Province of Lebanon in Syria. The war-like Druzes vented their long-time spite upon the Christians of that fair province, with the aid of the Turkish soldiers slaughtering thousands upon thousands of Maronites, Catholics and other Christians. Amidst these scenes of carnage and terror two children were born in a small village near Sidon, who were destined to exert a considerable influence in their village and neighborhood. Both of them were Maronites. One learned to read and write and figure, and became the agent of an influential family who owned lands and vineyards and houses. The other cared nothing for learning and was satisfied to spend his young manhood in roisterous excitement in company with other such companions. These two smoked and drank together and concocted many schemes of deviltry and lawless procedure. They smuggled tobacco, and once nearly killed a man in so doing. Thus they grew to man's estate.

Then the Maronite Bishop of the district for some reason angered Elijah, who thereupon turned to the American missionaries in Sidon and to the Protestant leaders, at first largely to spite his Bishop. The latter saw that he had estranged a man of some power and sought to recall him to the church, but it was too late. The evangelical teaching and life had made its impress. Elijah Cook (for so is his Arabic name translated) at the age of forty-two began to pick out in his copy of the Bible the letters and words and sentences and verses, and he persevered until he could read well enough to become an acceptable occasional helper in simple colportage and Bible reading in the surrounding villages. His entire life-currents became changed. Instead of telling and listening to idle tales and worse in the village groups, he devoted his spare minutes to reading God's word.

His children were reared in true Christian nurture, and one after another united with the Protestant Church. They were all farmers and day laborers and set a good example to those about them. Elijah was a pillar in the Protestant Church.

At the age of nearly sixty this godly man died, surrounded by his children. In his last hour he spoke tenderly to them, saying, "My death is near at hand and I desire to gain the mercy of God and beseech Him to bless you." Then he bowed in prayer with his children, raised his eyes toward heaven and said, "Oh my God—I beseech Thee to look upon me in mercy and forgive all my sins and shortcomings,—upon me, a sinner. And stretch forth Thy merciful hand and bless this family old and young and grant them to grow in grace and to live together in harmony and love one for another, even as Thou hast loved us. Multiply them and enable them to grow in every good word and work that brings honor to Thy holy name, oh thou living God." He turned to his children, "Yes, my children, it is your duty to love one another and to reveal your love. And I also beg of you to promise me in solemn covenant that you will always be on God's side, and may He ever be near to you. Thus shall I be comforted and my body will go down to the grave in peace and joy."

Labors of Welsh Baptist Missionaries

BY T. FURNISTON, LLANGEFNI, WALES

THE Welsh Nation has produced missionaries of the highest rank, among whom the Welsh Baptists have been eminent in the performing of missionary duties, whether in preaching, scientific, philological, medical, or political departments. Welsh Baptist ministers have gained the eulogy of Empires—India and China.

Modern Welsh Baptist missionaries naturally divide themselves into three classes; namely, those who first entered the field, those who followed, superintending the missions already founded, and those who have lately gone out seeking fresh fields of success.

The Great Baptist Community in America, whether it be viewed as English, Welsh or German, was originated by Welsh Baptist refugees. Those churches known as the New England group, the Midland group, the Southern group and the Western group, all originated in the sons of Cambria. Dr. John Mason Peek, editor of the *Western Pioneer*, remarks, "The Welsh have been in every age the unflinching advocates of religious liberty; all our ideas and principles on this subject, deep seated as they are in the heart of the American people, are of *Welsh origin*."

A great leader who appeared in those times was the intrepid Roger Williams, a Welshman hailing from Carmarthenshire. According to Dr. Cathcart, "he was the first man who founded a state where conscience could be entirely free." He also compiled a dictionary entitled *The Key to the Indian Tongue*, which to use his words—"I prepared to support my memory lest I should forget what I have so dearly learnt in these last years."

In another century appears *Abel Morgan*, a young man of great aptitude, who was born at Allt Goch, Cardiganshire. He settled in Philadelphia. It was he who founded the Baptist *Home Missionary Society*, and was the author of the first Welsh Scripture Concordance, which appeared seven years before that of Cruden in English.

About half a century after him appeared John Thomas, who was the first Christian missionary that ever entered Bengal. In November, 1800, he was requested to visit a man whose arm was dislocated. Having straightened the man's arm, Thomas inquired of him as to his soul, and hopes for the future; whereupon the man wept bitterly and sighed. In two days he appeared, desirous of

entering into the mission house. The following month he was baptized, thereby being the first man who avowed Christianity in that pagan land.

About three years after his arrival, Thomas had translated the Gospels of Matthew and of Mark, the Epistle of James, portions of Genesis and the Prophets. The first Christian hymns were translated by him, and it was he who together with Carey and Fountain taught the natives the science of music. The first hymn introduced was a Welsh one translated by Thomas. He was the first European to protest against the terrible custom of compelling widows to ascend the funeral pile, to be burned alive with the remains of their husbands.

In 1813 John Rowe was the first European missionary in Jamaica, where he found Moses Baker's Chapel closed, and the congregation dispersed. The slave masters succeeded in having Rowe's license to preach withdrawn, whereupon he held a school and preached in his own house, thus ultimately conquering his opponents on the ground of public opinion. In 1814 Lewis Richards, Horatio Jones, and other Welshmen founded the American Baptist Missionary Society.

Noah Davise, born of Welsh parents in Maryland, was the founder of the mighty movement known as the American Baptist Publication Society in 1823.

The great work of the second period was to strengthen advantages already obtained, and to extend operations. In the ever memorable meeting at Spa Fields, London, in 1832, through the eloquence of Dr. William Knibb of Burma, the great mass of people was completely overcome; so thrilling were his arguments, and so passionate were his appeals, that the vast concourse trembled, wept, and shouted alternately. Some timid Christian pulled the tail of his coat, advising him to desist, lest he should incur the frown of the authorities; and one Dr. Campbell exclaimed: "This is a new period in the world's history." John Taylor Jones in 1833 entered Siam; and at the end of ten years, had completed a translation of the whole New Testament in the Siamese language. John Jenkins was in Brittany in 1834, and by this year had completely translated the New Testament into Breton, the first translation understood by the people. It was he also who compiled the first Breton Christian Hymn book. In 1851 an astounding incident occurred. As a party of young men traveled in Syria, near Damascus, they were suddenly surrounded by a band of armed men, who demanded that one named Randall should follow them, and that the others should go on their way. The demands had to be complied with. Randall was quickly taken to the Sheikh's tent, where a wedding feast was provided. It turned out that the Sheikh's daughter, on seeing the young man passing, had fallen in love with

him. Hence the object of this strange movement. He was continually watched. Escape was impossible. The two were wedded together after the Arabian style. Randall soon picked up the Arabic, Arsalia his wife adopting the English, and their children were taught both. To crown all, Christianity, the stranger's religion, became the religion of the tribe, and spread and was welcomed by the surrounding tribes. Randall himself had a Christian church of over there hundred members. In 1856 Thomas Evans, of Pembrokeshire, went to India. He preached in the Bazaars during the terrible year of 1857, when most Europeans feared to cross the streets. He stood in front of an adversary with an unsheathed sword and smashed an idol in the presence of Brahmans. He is known in India as the oldest temperance advocate living, and succeeded in getting one thousand natives in the Punjab alone to sign the pledge.

Missionaries of the third period are almost without exception still living. The first in order of time was Timothy Richard, a native of Carmarthenshire. It was he who first despatched a cablegram to England telling of the great famine that had overtaken the land of China; and the first person who received contributions to alleviate the universal distress. Two-thirds of the thousands of pounds that reached that suffering land were distributed through Richard's own hands. He was also secretary of that noble enterprise, the Society for Promoting Christian and General Knowledge within the empire.

It seems presumptuous to offer a tribute of praise to men whose literal interpretations of the calls of duty have placed them almost beyond the reach of popular commendation; but any one who has seen the lives that these men have led cannot fail to feel proud of being able to claim them as countrymen of his own.

A mighty host of missionaries have by God's blessing discharged the most important duties on the great mission field, and have collectively proved themselves competent philologists, preachers, translators, tutors, philanthropists, statesmen and reformers.

Wherein lay the strength of this tribe of Benjamin? In its *number*, or in its *trust* in the Lord? Shall the missionary flag be recalled? Shall we at this time of the day, sound a *retreat*? God forbid. Rather than recall our services we shall have the African forests thrilled with our Lord's command, we shall convert the desert of Sahara into a garden of the Lord, we shall have India a vineyard for our God, China shall be a school of the prophets, and we shall convert the Congo into a Jordan, and will proceed to baptize the whole world in the Name, and in the Service of Him whose it is. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel xii: 3.

Opposing Forces In China

It would be strange if in a great country like China there were not strong elements contending for the mastery. The forces for righteousness, on the one hand, include the Christian leaders, native and foreign, and cooperating with them are many who seek China's physical and social welfare, but are not yet dominated by the spiritual forces of the Kingdom of God. It is not always easy to distinguish the forces drawing the people Godward from those that keep them from surrender to God. *China's millions*, in a recent number calls attention to some of the movements which the writer believes to be menacing the future welfare of China, and appropriately asks for prayers that these forces may be overruled. Among them are the following:

The Military Peril.—Some who are in a position to judge say that there are probably one and a half million men at the present time under arms in China, involving an expenditure of from two to three hundred million dollars per annum to the nation, an impoverishing burden to a comparatively poor country. Civil strife has actually developed into a lucrative industry with not a few of the military leaders, and there does not appear, humanly speaking, much prospect of improvement.

The Student Movement, while not without its elements of promise, is also attended by many dangers. To quote the words of a well-known Chinese, "Their loose discipline at school, their disobedience of teachers' instructions, their defiance of superiors, their inclination to run the school themselves, and the attempt of some adventurers to take advantage of the unusual situation and get a little selfish amusement for themselves, are things which should be shunned. But who is going to tell them?"

The Menace of Bolshevism.—The Soviet Government of Moscow has, according to the *London Times*, renounced all treaties with China made by the late Tsar's Government. Extra-territoriality, the Russian tea factories at Hankow and all other concessions are by the Soviet renounced and handed back to China, while the services of the Russian Red Army are offered to deliver China from all foreign oppression and ambition. Though this whole subject belongs to that political domain about which we prefer not to comment, it would be folly to neglect making such a subject a matter of earnest prayer.

The Opium Peril.—A very serious recrudescence of opium cultivation is taking place in China today. Further, large quantities of morphia still find their way into China from this country, via America and Japan, and Indian opium also indirectly reaches China from India. Sir Francis Aglen, Inspector-General of Chinese Maritime Customs, has recently stated that during 1919 twenty-one tons of opium and four hundredweights of morphia were seized by the Customs, and this only represents an infinitesimal fraction of what he states is smuggled through.

Surely it is an appropriate time to launch the movement known under the name of "China for Christ," in which Chinese Christians have been moved to attempt a great forward movement with a view to carrying the Christian message to every village in China within the next five years. Pray for the success of this movement.

God's Will for the Moslem World*

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

"The Christian watchwords "Love, Joy, Peace," are not those of the Moslem world. Instead of joy, the Moslem hearts today are filled with a great sorrow, and instead of peace, the newspapers tell of wars and rumors of wars between Mohammedans and non-Mohammedans all the way from Morocco to Judea. So we need not deceive ourselves at the outset by imagining that the Mohammedan problem after the war and after the Peace Treaty is any more easy from the human standpoint than it was before.

There is no part of the world which has felt the effect of the war more deeply upon its institutions, its governmental ideals, and its hopes than the Moslem world. The earthquake shock has been felt from the center to the very circumference. The Mohammedans in China, as well as the Mohammedans of Morocco, are talking about the results of this war on Islam. It is a world which is disappointed, distracted, disillusioned, sorrowing, expectant, but also defiant. It is a world that is disappointed and distracted because of divided counsels and unfulfilled hopes, centering on the one hand in the Khalif, and centering on the other hand in the success of Germany or the Powers of Central Europe, which proved a failure.

Hearts are disappointed, and public opinion among Mohammedans is distracted regarding the future. One has only to read the Moslem Press—as far as we still have a Moslem Press—to see what they are thinking, and what they are saying. Things as they ought to be are described in Mohammedan law books in the sections that deal with the poll-tax to be required from non-Moslems. On page

469 in a celebrated treatise on Mohammedan law, written in the tenth century, printed and translated in our day, and published in London as a text-book for law schools and colleges, we read:

"Infidels should be forbidden to have houses higher than those of their Moslem neighbors, or even to have them as high—a rule, however, that does not apply to infidels who inhabit separate quarters. An infidel subject of our Sovereign may not ride a horse, but a donkey or a mule is permitted him, whatever may be its value. He must use an ikaf and wooden spurs, those of iron being forbidden, as well as a saddle. He must go to the side of the road to let the Moslem pass. He must not be treated as a person of importance, nor given the first place at a gathering. He should be distinguished by a suit of colored cloth and a girdle outside his clothes. If he enters a bathing-house where there are Moslems, or if he undresses anywhere else in their presence, the infidel should wear round his neck an iron or leaden necklace, or some other mark of servitude. He is forbidden to offend Moslems either by making them hear his false doctrines or by speaking aloud of Esdras or of the Messiah, or by ostentatiously drinking wine or eating pork. And infidels are forbidden to sound the bells of their churches or of their synagogues, or celebrating ostentatiously their sacrilegious rites."

That is an ideal of Mohammedan law, which has become absolutely subverted by the course of centuries, and especially by the effects of this war.

The *Calcutta Moslem*, a leading Mohammedan paper, dated January 9, 1920, says in an editorial:

"We have no hesitation in characterizing those who profess to be Moslems who had the heart and the audacity to join the Peace Celebrations, in spite of the fetive of the Ulamas to the contrary, as no better than traitors to Islam."

One need not go any further than

* A Missionary Address Delivered at Keswick, England, Wednesday, July 21, and printed in "The Life of Faith."

those two extracts to make it clear to any thinking man, that if we will do the reasonable thing and the Christian thing, and try to put ourselves in the place of those people for a single moment, we will feel as we have never felt before—that we stand before a new Mohammedan world that is distracted and disillusioned and distressed as it never has been. The leading Mohammedan paper published at Woking, near London, said this was the blackest Lent month that the Mohammedan world had ever experienced.

It is also a sorrowing world. Entirely apart from the fact of their religion, Moslem World stands for famine, and pestilence, and suffering, and poverty, and orphans, and widows. Back of those two hundred millions are sorrows as deep as the sorrows of Belgium or of Northern France, or of the homes of England that still are looking for comfort. This Mohammedan world is a world that was never so responsive, never so expectant as it now is. From every spot with which I have correspondence, from Western China and Morocco, and Algeria, from Egypt, and Mesopotamia, and even darkest Arabia, there come accounts of hospitals overcrowded, of schools packed with Moslem children eager for books of culture, whose record sale is higher to Mohammedans than ever before the war. The Bible Society as a climax tells us that the circulation of the Word of God was never so abundant, so free, so eager as it has been since August, 1914.

This great Moslem world, with all its needs, with all its disappointments, and with the terrible neglect of thirteen centuries, stands before us, and we may ask ourselves only one question, which is fundamental—*What is the will of God for the Moslem world today?* What is the will of God for you and me, face to face with the unfinished task outlined before us in these days? To a Christian man, to a Christian woman, that is the only thing that matters. The key to the

Old Testament, to its heroism, to its devotion, to its martyrdom, to its hope deferred that made many hearts sick, was simply this, the will of God. It girded them for every battle, it strengthened them in every trial, it kept them with their faces set like a flint instead of ever disappointing. When we turn to the New Testament it is the key to the life of Jesus Christ our Lord. He says:

"I delight to do Thy will, O God. My meat is to do the will of My Father; he that doeth the will of My Father is My brother and My sister and My mother."

And when we pray say this, when you pray for the Mohammedan world, say this, "Our Father, Thy will be done"—the good and acceptable and perfect will of God. The will of God is not something negative but something that is active and eager and aggressive. In the cemetery of St. John's Church in Keswick there are a number of graves bearing the beautiful inscription, "Thy will be done," and there is a place among the dead and among those who mourn for that petition, but Jesus Christ never gave us that petition to pray in graveyards; He gave us that petition to pray face to face with the living world of men and suffering humanity, and Madame Guyon, with her beautiful, mystic conception of the Christian faith, has given us a great hymn which all of us love, but which is only half true.

Upon God's will I lay me down,
Like child upon its mother's breast.

It is a beautiful thought, to rest, to sleep, to be absolutely quiescent, and let God do His will with us, the surgeon's knife to do as it pleases with the patient. But that is not the whole truth; that is not the way in which He prayed that prayer in Gethsemane, when He three times said, "Thy will, not Mine, be done." It was not the will of submission, but to arise and face the band and Judas, and Caiaphas, and the High Priest and Pilate, and He poured out His soul unto death, to do the will of God.

I like the interpretation of God's will face to face with the Mohammedan world that one of our American poets, John Hay, has given. He was a statesman rather than a poet, but he was also a poet, and when he was in China unraveling that great tangle of international relations and standing for righteousness and handing back the Boxer indemnity, and trying to straighten out the tangle of Mohammedanism and Paganism and Catholicism in the Philippine Islands, then it was that John Hay, our statesman, wrote a stray poem for the *New York Independent*, entitled "Thy will be done," and these were his words:

Not in dumb resignation we lift our hands
on high,
Not like the nerveless fatalist content to
trust and die,
Our faith soars like an eagle and springs
to meet the sun,
And cries exulting unto Thee, "Oh, God,
Thy will be done."

When tyrant feet are trampling upon the
common weal,
Thou dost not bid us cringe and writhe
beneath the iron heel.
In God's name we assert our rights,
By sword, by tongue, by pen;
And e'en the headsman's axe can flash
God's message unto men.

"Thy will," it bids the weak be strong,
It bids the strong be just;
No hand to beg, no lip to fawn,
No brow to kiss the dust.
Wherever man oppresses man,
Beneath Thy liberal sun,
Oh God, be there, Thine arm make bare,
Thy righteous will be done.

If we pray the prayer in that fashion, we can understand the speaking of God in history. We can understand the thunder of the artillery at the Dardanelles. We can read the daily paper, and with fear and trembling in the midst of war and rumors of war, still say, "Oh God, God of Vengeance, shine forth, Thy will be done."

Considering those two hundred millions scattered over the great Eastern world, what is the will of God for the Mohammedans? It is not hard to answer that question, if we take in our hands the New Testament and the

Old Testament, the covenants of God's grace and love. We know God's will for the Mohammedans.

First of all, there is the eternal purpose which He purposed in Christ Jesus our Lord. Some years ago I was sitting face to face with a Mohammedan, and being very keen to find out what his idea was of the goal of history and of the fulcrum and pivot of its tangled and human conceptions, without showing him the cover of the book, I opened my New Testament in Arabic, and read a portion of the first chapter of the Epistle to the Colossians, which has no proper noun for our Lord, but only pronouns. "He is before all things, and by Him all things consist. It pleased God that in Him should all fulness dwell. And having reconciled all things unto Himself"—and so on. Then I paused and said, "Who is it?" Just as naturally he said, "Mahomet, the prophet of God." There is the difference. The eternal purpose which God purposed in Christ Jesus is God's plan for the universe; as Tenyson puts it:

The one far off Divine event
To which the whole creation moves.

Shall we sit still when all creation moves to crown Him King of kings and Lord of lords?

We know God's will not only from His eternal purpose of redemption, but we know God's will very clearly from His commands. You cannot tear from the New Testament the great commission four times repeated; and whatever the great commission might mean for the South Sea Islands, or for North and South America, or undiscovered continents, the great commission was given in sight of the Near East. The great commission rang out from Jerusalem to Judea, and to Samaria, and to the uttermost parts of the Roman Empire; and whatever Jesus Christ intended, He never intended that the flag and the kingdom of a usurper should be supreme.

In the third place there is a gra-

cious promise. I have often thought that God's promises are like promissory notes given to us at the time of our greatest need. We send our notes and cheques to certain banks to meet certain needs or obligations. I thank God, the Father of our Lord Jesus Christ, that He has kept back in reserve as the greatest and most definite and most glorious the promise for the Mohammedan world. In the 72d Psalm, or the 60th of Isaiah, we see the promises that have been scattered in the Minor Prophets and the Major Prophets. And why? I know not, except for this crisis, that all these unfulfilled promises center absolutely and definitely in the lands where now there is crisis between Christ and Mahomet. "All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaoith shall minister unto thee, they shall come up with acceptance on Mine altar." . . . "He—not Mahomet—He shall run from sea to sea and from the Euphrates to the ends of the earth." What will we do with the promises of God—trample on them, or claim them face to face with this baffling task?

Then we know the will of God for the Mohammedan world, not only from His command, and His purpose, and His promise, but as Dr. Robert Speer has shown us so conclusively, from the very character of God. You have said it all when you have said, "Our Father," and may God forgive us if we ever are guilty of the unpardonable sin of limiting the Fatherhood of God. The elder brother tried that, and he was not blessed; and if any church or section of the church, if my heart or portion of my heart, shuts out anything that is human from the love of God, I have no right to call God "My Father." Like as a father pitieth his children, so the Lord pitieth these Mohammedans—though they are yet a great way off, He sees them; around Mecca with all the blood of bulls and goats, and how He wonders that no one goes there and points out the Lamb of God that taketh away the sin of the world.

"Our Father," we call Him. His character includes at least these three things—a God of truth, and a God of purity, and a God of absolute compassion. He is a God of truth—of truth, I say, and every truth that you believe and every truth for which you are ready to die has been denied, has been subverted, has been distorted for 1,300 years among these 200 million people. The authority of God's Holy Word, the Deity of God's only beloved Son, the personality and the power of the Holy Spirit, the cruciality of the Cross, nay, the very fact that Christ died for our sins, has been denied in every mosque for thirteen centuries, from Teheran to Tangier, from Zanzibar to Petrograd, where the mosques of fifteen million Russians are represented. All over that Mohammedan world they turn to the chapter in the Koran where it says they did not crucify Him, they did not slay Him.

If God is the God of truth and we are disciples of truth, what eagerness there ought to be in our hearts to shrivel the falsehood from the souls of men by the patient, by the tactful, by the loving proclamation of God's eternal truth. Unless we are prepared to put footnotes in our hymnbook and crown Him Lord of all, *except* in the Mohammedan world, and put footnotes in our New Testament and say that Jesus Christ is supreme above all *except* Mahomet, we are in duty bound to proclaim the truth of the everlasting Christ among all nations, beginning in the Near East. God is the God of purity; and if He sent a physician to Cuba, or some Eastern city cursed by bad sanitation, by evil customs, by a great cloud of sickness and miasma and death that hovers over the population, that physician needs no special instruction; he simply follows the bent of his mind—his keenness to clean things up, to purify, to produce cleanliness where there is uncleanness. And God is the God of purer eyes than to look down upon the homes of the Near East and the hearts of Moham-

medans and the awful abyss of horror and sensuality in their everyday literature, without His heart being moved with passion for purity and for holiness. There is no section of the non-Christian world where the horrors of Islam are not found where you have Mohammedans.

Missionaries have been guilty of a conspiracy of silence. We cannot speak; we would not tell of what our eyes have seen, and our ears have heard, of that which is impure and unholy. The first chapter of Romans is a faithful description of every Mohammedan city in the Near East, as I have seen them. God is the God of compassion. The same Jesus who gathered the children in His arms is looking out in compassion, over the world. Eighty million Mohammedan children under fourteen years of age; forty million little girls just as beautiful and attractive and lovable as your own children and mine; and He said it were better that a millstone were hung around our necks than be guilty of shutting out these millions from the love of God.

Not a single woman missionary, or man, has gone to any village in the Near East among those Mohammedans, and opened the arms of love in a little day-school, without these children flocking there, day after day, for picture and story, and for the transformation of character and the regeneration of life by the power of God's Spirit. You cannot keep the children away from the missionaries. They flock around them. One cannot take a photograph of one of the missionaries in Arabia or Algeria or Morocco without chasing away the children if he wants a picture of the missionary alone. And, God forgive us, when He has opened the door of access to Mohammedan childhood, that schools are still waiting for teachers and entire districts are waiting for the pioneers who will first gather the little children into the arms of Jesus Christ.

But we know God's will far more from His program in history and

from His messengers. It is not possible to mistake God's program today. After the Boxer uprising in China a newspaper as reliable and as sober and as dignified as the *London Times* made this statement, that the time had now come to withdraw the missionaries from China, because it had proved evidently unsafe to send out, at least, unmarried or women missionaries to that great empire. Instead of being the time for withdrawal, it was God's hour to burst out a revival in the Fuhkien province, where the number of the martyrs had been the greatest. Does God cut His ploughshare into human hearts and not send the sower? Did you ever receive from God's hand chastisement without God following that by the seed of His word and the seed of His truth? Mohammedans have been heart-broken, they are heart-broken today, they do not need controversy but charity, they do not need condemnation but compassion; they are waiting for God's truth, and the doors everywhere are off their hinges.

Every Mohammedan land, and every section of the Moslem world—China, India, Malaysia—is calling for workers and for an advanced program as never before. God is leading us into a great evangelistic campaign for the conquest of the Moslem world in our day, and we know it from God's message.

There is not a cemetery in Palestine or Syria or Persia or Egypt or Morocco or Algeria, and scarcely a cemetery outside the walls of any city or village where you cannot see monuments of the pioneers, of the men who years ago poured out their souls unto death and made intercession for the transgressors and bore the sins of those people on their hearts, and cried unto God and laid down their lives—pioneers in medicine, pioneers in education and in every branch of Christian effort. If we do not complete their task, if we are silent, the stones will cry out, "The evangelization of the Moslem world in your

generation! Take up the task that we laid down!"

Then I think of workers on the borders of the Moslem world, on the far stretches of the great spiritual battlefields. Women are holding entire sections of the line; men unsupported are carrying on hospitals and churches; men and women are traveling vast distances, and opening out new areas, and planning new conquests for Jesus Christ our Lord. The Armenian Church and the Churches of the Near East are gazing for the rising dawn, and hoping against hope, and at last the hour has struck for the triumph of the Kingdom of our Lord. The Christians of Damascus, after Allenby's army entered, pointed to the old inscription engraven in the rock there: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion from generation to generation." Armenian nurses, nursing Turkish soldiers, wiped away their tears, saying, "How long, O God, how long? Thy kingdom come and Thy will be done in Armenia, as it is in heaven."

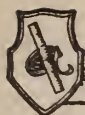
Men and women are standing with a "stub of a sword," overworked and underpaid, but faithful unto death until Jesus Christ, and not the Board, shall give them the Crown of Life; and you and I know God's will for ourselves today, face to face with that Moslem world. "What is your responsibility when you pray 'Thy kingdom come, Thy will be done on earth,' in the Mohammedan world? What have you done to execute the will of God as lightning does, and accomplish His purpose for these Mohammedan hearts? God is leading us into a great crusade of compassion for our Mohammedan brothers and our Mohammedan sisters, and anyone of us today who will gird himself or herself into this great crusade of compassion will find, as Paul did when he said, 'I beseech you that ye present your bodies a living sacrifice,' will find, as Paul did, that once we put ourselves on the altar of service for

this great, baffling task we will find that God's will for us is good and acceptable and perfect.

The Mohammedan world is waiting not for big finance, but for big faith; the Mohammedan world is waiting today not for spectacular reports of things that may be or might be, but for great sacrificial obedience. The Mohammedan world challenges us with God's mandatory, and instead of discussing the mandatory of our country, America's for Armenia, or Britain's for Mesopotamia, or France's for Palestine and Syria, let us turn the pages of God's Book and look at that great mandatory sealed with His blood, spoken by His loving voice, incarnated by His own passion, to watch the Near East, and, following that mandatory of God, let us ask God what is His will for us now for the Mohammedan world.

We can do three things for that world—we can carry it in the arms of prayer, and if we will study its needs, we can enter that world by means of self-sacrifice in giving and consecration in supporting workers, and in thrusting out laborers, and we ourselves can say, "Lord, what wouldst Thou have me to do?" Then, if we are quiet long enough, we will hear the still small voice. That was the mistake into which Elijah nearly fell, for a great and mighty wind rent the mountain, and then an earthquake shook it, and fire burnt the rocks. Elijah silenced them all, and heard the still, small voice saying to him, "Elijah, what doest thou here?"

What are you doing here? Finish the work of those Elijahs and Elishas who are toiling or have toiled in the Near East. I beseech you, on behalf of this great Mohammedan world, to utter only one prayer—that God will use all your strength and all your time and all your talents to help solve the problems of the Near East, until the kingdoms of Mahomet shall become, not politically, but spiritually, the Kingdom of our Lord and of His Christ.



BEST METHODS



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THE ABBREVIATED ANGELIC ANTHEM

Two thousand years ago an angel of the Lord came to shepherds on Judean hills with a message for which the world throughout the ages had waited. The glory of the Lord shone round about them as the angel said:

"Fear not; for behold I bring you good tidings of great joy, which shall be to all people."

In our Christmas thinking and planning and training we have put a period instead of a comma after "joy." We have dwelt on the "good tidings of great joy" and have lost sight of the commission in "which shall be to all people."

Not with booming of cannon and glare of fireworks; not with feasting and frolic; not with a mere exchange of gifts among friends; not even with the repetition of the Christmas story and the singing of the Christmas carols in our own homes and in our own churches, can we celebrate aright the birthday of our Lord. If we would truly understand His coming to earth we must lift our eyes also to those millions of the "all people" of the angels' message who have never yet heard of His coming. We must remember those "other sheep" which were always in the heart of the Good Shepherd.

In the Christmas celebrations in our homes and in our churches let us take out the period we have placed in the angels' message. Let us not have a full stop of our Christmas spirit and our Christmas celebrations after the joy of the good tidings that have been brought to us, but in our homes, in our church services, and in our Christmas giving, have before us an unabbreviated angelic anthem which reaches to the ends of the earth and to "all people."

THE ENTHRONEMENT OF THE RIGHTFUL KING

"Who was born on Christmas?" questioned a Sunday-school teacher in a primary department. There was no difference of opinion. The eager, little faces were all upturned to her.

"Santa Claus" led one voice above the rest and unanimously they chimed—

"Santa Claus."

That Sunday in her room the teacher read over again the Christmas story.

"Our Christmas celebrations have come to be as was that over-crowded inn," she said to herself. "There is

no room for our King in them. It is not the name of the Lord Jesus which our children lisp. When we say "Christmas" they respond "Santa Claus."

Being a person whose convictions are active rather than passive she talked with the Sunday-school Superintendent and the pastor. They were in full agreement with her. At the meeting of the officers and teachers she proposed that they depose the usurper to the Christmas throne, Santa Claus, and enthrone the Lord Christ: that they practice the text they had preached, "It is more blessed to give than to receive," by train-

ing their Sunday-school to give instead of to receive at Christmas time. There were objections and objectors but her plan finally carried.

On Christmas evening the largest number of scholars that had ever attended a service was present. The church was decorated in white and green. Two slender graceful trees stood in front. They were trimmed only with little tufts of white cotton and with sheen of glistening silver sprinkled over them. Between them hung a large silver star outlined with white electric lights. The regular lights were turned on as the congregation assembled and during the first part of the service. As the Christmas story was told they were turned off and the lights outlining the star were turned on. The pulpit and altar furniture had white hangings.

The meaning of the "White Christmas" was explained by a girl dressed in white who recited the story of "White Gifts for the King."

The story of Christmas was told by Scripture passages recited from memory by different classes and departments as assigned. There was the singing of the Christmas hymns by the school from the little beginners on up to the Bible classes. For weeks before they had been memorizing Scripture and hymns.

Then there was a ten minute missionary talk on Christmas for the whole wide world by a woman who knew how to give a Christmas missionary message.

The interest centered as before around the Christmas gifts. But this time the children were not waiting expectantly to see a Santa Claus come out to make funny remarks and distribute his favors. Each little heart was full of the true joy of giving. For many days before, the teachers had carefully planned with their classes the white gifts they would bring. Some brought medical supplies for Mission Hospitals; some came with provisions for the needy in their own city; various needs at home and abroad had been studied

by the officers and teachers and the giving was carefully directed. With every pupil the gift of self and of service was emphasized. One class promised many hours a week to be used as the teacher should direct. Two young men at that Christmas time made the decision to give themselves for missionary service.

These gifts were not announced, but were recorded on slips of paper placed in envelopes. At the close of the service the whole congregation sang "All hail the power of Jesus' name."

The next Sunday a primary teacher questioned her class.

"Who was born on Christmas?" There was no difference of opinion. The eager little faces were all upturned to her. Unanimously they answered, "The little Lord Jesus!" and she was content.

TWO LITTLE STORIES OF CHRISTMAS

The Marbles in the Pockets

The Committee was packing a box to go to war refugees. At Christmas the children had brought garments as their gifts. Some brought clothes they had outgrown. Others who had two coats had decided they would give one to some boy or girl who had none.

As a member of the Committee folded a boy's coat she felt something hard in the pocket.

"Better turn these pockets inside out, I suppose," she said. "They may be full of chewing gum or even bread and jam."

She thrust her hand in the pocket and brought out a torn handkerchief in which were wrapped five marbles. A note scrawled in a boy's hand was in the pocket. She read:

"Dear boy who gets this coat,
I have eight marbles. First I put in four for you. Then I put in another one. I hope you will like the coat—and the marbles.

From your little friend,
JOHN."

I looked at those four marbles and at the fifth one that had been added after a struggle to be generous and I thought of the marble-less pockets in the presents that we give.

Any one can give away an outgrown coat. It's the marbles in the pockets, the personal thought, the sharing of our treasures, the addition of something that isn't really necessary that makes the coat most precious. I fancied I saw some dear little chap who was hungry and cold getting that coat. He had suffered much and his eyes were tired and listless. I saw him put on the coat and suddenly as his hand went into the pocket I saw his eyes brighten. If you have a coat to give put marbles in the pocket.

Canned Christmas Greetings

"If only Theodore and Peggy were here" said one of the members of a merry Christmas house party.

"Think of those poor chaps celebrating their Christmas over in the heart of Africa! I'd give every cent I have to be able to have this crowd shout 'Merry Christmas' to them and share with them our Christmas carols and joy."

"I have it" shouted one of the boys; "We can do just that thing. We will have a great surprise for old Ted and his wife ready by next Christmas."

One year from that day a missionary in Africa stood in his doorway with his young wife, looking out over the hills.

"I am not a bit sorry that we came, Ted," she said. "I would not give up and go home for anything. I love the work and my heart is full of joy, but just for today—if only we could be home, just this one day of all the year! I'd give anything to hear father's 'Merry Christmas' and mother's Christmas carols. What's Christmas, Teddy-boy, without mother to sing 'O little town of Bethlehem.' If only I could hear dear little Bess sing 'Away in a Manger,' and Harry shout 'Christmas Gift, Peggy.' If I

could go around with our old crowd and hear them sing Christmas carols through the village just for today, I'd be ready for anything by tomorrow morning."

They seemed very much alone, these two young students who two years before had swept the honors of their college and then "buried themselves in Africa," as some of the neighbors said.

"Close your eyes and make believe everything you want to be," said Ted. It was one of their favorite recreations.

So it was that they did not see the approach of the missionary from a near-by station until he shouted, "Wake up, you dreamers; it's Christmas morning."

The two men who were with him carried a large box. "I've kept this box without peeping in it ever since I brought it over last month but I have instructions to send you out to the jungle while I open it in your house, so out with you until I call you." A little later they were led blind-folded into their house.

Then suddenly a voice shouted "Merry Christmas, Peggy, Merry Christmas Ted" and father's hearty laugh filled the little room with its old-time contagion. Before they could realize what had happened mother's voice was calling "God bless you, my children, on this Christmas day." Then she sang "O Little Town of Bethlehem."

"Christmas gift, Peggy," shouted Harry. They tore away the blind-folds and springing toward the Victrola they fairly hugged it as a child's voice called "Me, too. I want to say Merry Christmas to my Peggy and my Teddy-boy, and sing 'Away in a Manger' for them."

Tears of sheer joy filled their eyes as baby Bess sang her little Christmas hymn. One after another the greetings from the home folks followed in this wonderful composite record. Harry had just begun his violin lessons before they sailed and he played a few bars of Silent Night.

With shining eyes the young missionaries sat in the family circle.

"Oh how did they do it?" said Peggy as the record was finished. "Put it in right over again!"

"Patience, fair lady," said the guest, "My program is but begun."

Another record began "The presentation speech will now be made by our most noble citizen, Mr. Horace Manly Price." (*Applause.*)

"Ladies and Gentlemen: We have not in our midst today as we are accustomed tritely to say, but out of our midst two of our most noble citizens and best loved comrades, I need scarcely to mention the names of Mr. and Mrs. Theodore Page." Wild applause drowned the balance of the sentence. The presentation speech was interrupted by three spontaneous cheers for "Peggy and Ted" which the record transmitted so clearly the listeners could almost see Nat Horton spring up to lead them.

"Since we can not bring our comrades into our midst today we, with Mahomet-like wisdom, will arise and go unto their midst. This Victrola is presented to our dear friends, Mr. and Mrs. Theodore Page, with the everlasting love of the following who will, as it were, make an autograph copy of it by each calling his or her own name and giving not more than two sentences of greeting."

The names and the greetings followed in rapid succession. Then the master of ceremonies announced "one verse only" by the old quartet, and there was a final speech by one of the girls and a medley of Christmas greetings and the record was done.

Then they opened the book of records. A Christmas note was fastened to each one. Some had been given by old schoolmates, some by members of their families. There was one from a Sunday-school class and another from a Young People's Society. Some especially fine ones came from a little musical club to which they had belonged.

During the day the people from the Mission gathered in the little

church and heard after their own service the wonderful music of the Christmas time as it was sung in the white man's country.

And two happy missionaries went to sleep that night cheered for the tasks of the coming days by the thoughtfulness of a group of young folks at home who did not forget them, but who began a year ahead to wish them a happy Christmas.

A LIVING CHRISTMAS TREE

In an article in the *Church School*, Josephine L. Baldwin gives this plan for a living Christmas tree:



The children in the elementary departments of this Sunday-school had each been asked to fill a stocking and to put in it as nearly as they could the things they would like to find in their own Christmas stocking. The stockings were provided that they might be of a uniform size; small, coarse, net ones for the beginners, larger ones for the primary children and a pair of children's stockings for each junior, one to be filled and the other sent with it. As the juniors differed widely in ability to give, it was decided to have them accumulate a general store of things at the church and meet there to fill the stockings. They had the happiest

kind of times popping corn, making molasses candy, dressing dolls, and making paper dolls. The teachers brought oranges and nuts, and the boys made and brought a number of small toys. The stockings were filled to overflowing when the time came and there was enough left to send a large donation to the Home for the Friendless. On the night of the Christmas entertainment a screen for pictures with curtains at either side hid the back of the platform from view. As the story of Christmas was shown by the stereopticon, appropriate carols were sung and scripture recited, and the simplicity and beauty of it all led the adults present to assert over and over again that that was the most perfect Christmas celebration they had ever seen. The closing tableau formed a fitting climax. When the screen and curtains were withdrawn, a huge Christmas tree was seen, bright with tinsel and other glittering decorations. But best and most surprising of all, between the branches a score or more of

those who saw them and the slight motions that they could not help making as they held the branches made the tinsel sparkle and gleam entrancingly.

A substantial frame, strong enough to bear a considerable weight was made on the plan of the old-fashioned flower stands of which our grandmothers were so fond. The shelves were half circles, the lower one being about six feet in diameter. There were six of these shelves, each smaller than the one below, the top one being only large enough to hold one child. A half circle was cut out of this top step to take in the trunk of the Christmas tree. A tree about thirty feet high had been bought and the branches cut off to within three or four feet of the top. This top was trimmed and then the whole was finally fastened into the frame of the steps and the branches that were cut off were trimmed. These branches were held by the children on the steps and then around the lowest step the larger boys were stationed, each boy holding a tiny tree by one of its branches, so that these trees took the place of the low branches that sometimes almost sweep the ground. The effect was of a perfectly shaped very large Christmas tree, and those who saw it said it was one of the most beautiful tableaux they had ever seen.

SHINING OF THE CHRISTMAS STAR

A PROGRAM FOR CHILDREN

Arranged by
LAURA SCHERER COPENHAVER
and
KATHARINE SCHERER CRONK

PROCESSIONAL: "Come Hither Ye Faithful." (Sung by choir and school or Mission Band, as they enter and take their places reserved in front of auditorium.)

RESPONSIVE SERVICE: (Either the regular service of the Sunday School Hymnal or a special responsive service led by pastor or superintendent.)

CAROL: "O Little Town of Bethlehem."

BIBLE RECITATIONS AND CAROLS: (The Bible Verses should be recited each by



children's faces were seen. Their happy smiles gladdened the hearts of

one child or by different groups of children, or a chorus of voices may say the lines in italics and a single voice the other lines.)

RECITATION: *There were Shepherds abiding in the field, keeping watch over their flocks by night.*

RECITATION: And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

RECITATION: And the angel said unto them, *"Be not afraid: for behold I bring you good tidings of great joy which shall be to all the people for there is born to you this day in the city of David a Saviour, who is Christ the Lord.*

And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger.

RECITATION: And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

RECITATION: *"Glory to God in the highest; and on earth peace, good will toward men."*

CAROL: "Silent Night."

When the Star Shone

A Christmas Story to be told by a reader and played by the children

(Enter Reader.)

READER: There was once a beautiful cluster of Christmas trees. Above them hung a great star. The children gathered around the trees. (*Enter children who gather round the trees and look up expectantly*), and waited for the light of the Star and the shining of the trees, but the Star did not shine and the trees were dark.

CHILD: What is the matter that the Star does not shine and the trees are dark?

READER: I can not tell. We will call the Spirit of Christmas. (*Enter girl dressed in white robe. She may be called by four trumpeters with gilded trumpets or may enter without call.*)

CHILD: Can you tell us why the Christmas Star does not shine and why the trees are dark?

SPIRIT OF CHRISTMAS: Many years ago when the Christmas angel came to earth there shone a great light as he said to the shepherds, "Be not afraid: for behold I bring you good tidings of great joy which shall be to all the people." Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for ALL.

READER: Then the children went out (*exit children*) to bring the other children they knew that they might see the Star

shine and the trees glisten with light. They brought the children they knew and loved the most. (*Re-enter children leading other children by the hand. They point to the trees and to the Star. All look up expectantly.*) Now the Christmas Star would shine and the trees glisten with light! But the Star did not shine and the trees were dark.

CHILD TO SPIRIT OF CHRISTMAS: We have brought all the children. Can you tell us why the Star does not shine and the trees do not glisten with light?

SPIRIT OF CHRISTMAS: Many years ago when the Christmas angel came to earth there shone a great light as he said to the shepherds: "Be not afraid: for behold I bring you good tidings of great joy which shall be to ALL the people." Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for ALL.

READER: Then the children looked at each other and tried to think where they could find other children.

CHILD: I know some little children who make flowers for hats. I had not thought of them. I will bring them. (*Runs out*)

2ND CHILD: I know some boys who work in the coal mines. I thought they had to work all day so I did not ask them to come. (*Runs out*)

3RD CHILD: I know some little girls who could not come because they must take care of their baby brothers and sisters all day while their mothers work. May I bring them? (*Spirit of Christmas waves assent and child runs out*).

4TH CHILD: I know some children who work in factories but their clothes are patched. May they come too? (*Spirit of Christmas waves assent and child runs out*).

READER: So the children went out to bring the other children they knew who had not been invited to see the Christmas trees. They hunted on the streets and in factories and shops. They went into mines and mills and searched many dark rooms. Then they ran gaily back leading the other children they had found. (*Enter children leading children in overalls and patched clothing. Some carry papers, others artificial flowers, and sewing; some have smutty faces, Some carry smaller children*). Eagerly they looked up at the cluster of Christmas trees and at the Star, but the Star did not shine and the trees were dark.

CHILD: We have brought all the children we could find. Can you tell us why the Christmas Star does not shine and why the trees are dark?

SPIRIT OF CHRISTMAS: Many years ago when the Christmas angel came to earth there shone a great light as he said to the shepherds: "Be not afraid: for behold I bring you good tidings of great

joy which shall be to ALL the people." Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for ALL.

READER: Then the children tried to think where any other children could be. They thought they had invited all the children they knew.

CHILD: I know some children who are lame. I did not think of inviting them. (*Runs out*)

CHILD: I know some blind children. I could lead them by the hand. (*Runs out*)

CHILD: I know some children who are sick. I will bring them. (*All run out*)

READER: Then all the children went out to bring more children. They hunted in hospitals and homes until they found many dear children who were blind or lame or sick and who could not come by themselves. As they led them in (*enter children wheeling child in invalid's chair, leading others, and helping boy on crutches*), they looked eagerly at the trees and at the Star. Now surely the Christmas Star would shine and the trees glisten with light! But the Star did not shine and the trees were dark.

CHILD: We have brought all the children who are sick and those who could not come by themselves. Why does the Star not shine and why are the trees still dark?

SPIRIT OF CHRISTMAS: Many years ago, when the Christmas angel came to earth there shone a great light as he said to the shepherds: "Be not afraid: for behold I bring you good tidings of great joy which shall be to all the people. Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for all. (*Children look at each other with puzzled expression.*)

CHILD: The only other children I know are not like us. They live in our country but their faces are red and some are yellow and some are brown and others black.

OTHER CHILDREN: I know some Japanese children. I know some Chinese children. I know some Indian children. I know some Negro children.

TOGETHER: May we bring them to see the Star and the Christmas trees?

SPIRIT OF CHRISTMAS: The angel said that the Christmas message was for ALL the people.

READER: So the children went to find all the children from other lands who were living in America. They looked in all the stores that had queer figures and letters on their signs. They went into homes where people spoke strange languages and they took the little children by the hand so gently and lovingly they were not afraid and they led them to the place

where the Christmas trees were with the Star above. "Surely, now" thought they, "the Christmas Star will shine and the trees glisten with light;" but the Star did not shine and the trees were dark.

CHILD (*sadly*): Now we have brought all the children. Why does the star not shine? Why are the trees still dark?

SPIRIT OF CHRISTMAS: Many years ago, when the Christmas angel came to earth there shone a great light as he said to the shepherds: "Be not afraid: for behold I bring you good tidings of great joy which shall be to all the people." Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for all. (*Children look at each other questioningly.*)

CHILD: There are children in many other lands,—in China.

2ND CHILD: And Japan.

3RD CHILD: And India.

4TH CHILD: And Korea.

5TH CHILD: And Africa.

6TH CHILD: And Syria.

ALL TOGETHER: Shall we bring all the children of the world?

SPIRIT OF CHRISTMAS: The angel said that the Christmas message was for ALL the people.

Children go out. All of those who have been brought in before go with them.

READER: Then the children went out to find all the children of the world. Into every land on the earth they went and brought all the children. Into bark huts in Africa for the little brown children, into tents for the Indian children, into lovely paper houses for the Japanese children, into the houses of ice and snow for the Eskimo children, into all the houses of earth they went to find the children of the world. Then they came gladly back, for surely, now the Christmas Star would shine and the trees would glisten with light. (*Enter children leading children of other nations in costume. As they surround the trees the Star shines and the trees glisten with light.*)

READER: As they surrounded the trees the children pointed to the Star so that the children they had brought could see where it was, for it was very dark (*children point*) and suddenly the Star shone and the trees glistened with light.

Then the hearts of all the children were filled with the joy of Christmas.

SPIRIT OF CHRISTMAS *sings with the children joining in full chorus on italicized words:*

Oh the World is full of Children
And their little feet have trod,
Weary paths to upraised altars
Of some unknown lifeless God.
Shall we tell them of our Savior
Jesus loves the children's praise,

And his love will bring a glory
To the darkness of our days.

CHORUS

"All the Children of the World"

Tell them of Jesus.
Let His banner be unfurled
Tell them of Jesus.
We will conquer in His name,
And His matchless love proclaim,
To the children, all the children,
All the children of the world.
Oh the World is full of children
Let them weave a diadem
Clasping hands across the ocean
For the Christ of Bethlehem.
Crown Him King of all the nations,
Our adored and risen Lord
While the children of all nations
Shout His name with glad accord.

NOTE 1. The suggestion made by Josephine L. Baldwin in *The Church School* gives the most satisfactory plan for such a lighting effect as is called for. The plates used with this article are loaned by courtesy of "The Church School."

* Two half circles about five inches in width and five feet in diameter are made of wood, and ball-bearing casters are screwed underneath. They are to be placed together to form a circle with a strong hinge at one opening which permits the circle to open when the other two ends of the half-circles are pulled apart. When the frame is ready, holes must be bored in it in which the trees can be inserted. Usually eight rather slender trees six or eight feet high can be used. These trees after being put into place must be trimmed on the inside as gaily as possible. Then when the circle is closed, green paper can be used to conceal any of the trimmings that would otherwise show. A string should be attached to either side of the open end of the circle long enough to reach to the end of the platform. When the time comes in the story, the persons charged with this duty can pull the strings so quickly that the effect seems really like magic as a line of trees ten feet long comes suddenly into view. The trees after serving this purpose go with the dinners and gifts to the poor.

NOTE 2. The words and music to the song "All the children of the world" may be secured from Literature Headquarters, 844 Drexel Bldg., Phila., Pa., for 10 cents a copy.

NOTE 3. The children who play the story should be seated on front seats during the first part of the program. Some cornetists, from one to five, in white robes may sound the call for the Spirit of Christmas. They may then play a verse of a Christmas carol during the exits and entrances of the children.

CHORUS

Exit Spirit of Christmas, children, and reader to reserved seats.

OFFERING FOR MISSION: (The offering should be the chief feature of the program, the children having been prepared for weeks in advance to make a real offering of money or other gifts at this time.)

After the offering a group of very small children dressed in white may sing LUTHER'S "CRADLE HYMN:"

Away in a Manger,
No crib for His bed,
The little Lord Jesus
Laid down his sweet head.
The stars in the sky
Looked down where He lay,
The Little Lord Jesus
Asleep in the hay.

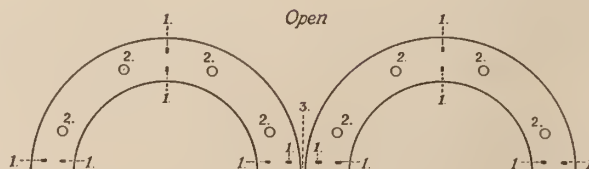
The cattle are lowing,
The baby awakes,
But little Lord Jesus
No crying he makes.
I love thee, Lord Jesus!
Look down from the sky,
And stay by my cradle
Till morning is nigh.

A group of the children in foreign costume may come forward and sing to the same tune:

Away in the darkness,
No light for our way;
We children are waiting
A glad Christmas day.
We need the Lord Jesus;
Oh send out the Word
Until by all people
The story is heard.

PRAYER: For the children of the world.
HYMN: "Joy to the World (to be sung by entire congregation)."

BENEDICTION.



1. Casters
2. Holes to set trees in
3. Hinge

Woman's Foreign Mission Bulletin

Edited by MRS. WM. H. FARMER, Montclair, N. J.

THE EDITOR'S MESSAGE

Christmas is coming. You are beginning to plan for it. Have you realized the importance of putting a missionary significance into gifts and celebration? An Oriental trifle has been known to lead a child to love the Far East and to turn a mind and heart in the direction of volunteering for missionary service. Every anniversary is a new opportunity.

We doubt not that many have heeded the appeal of the October *Bulletin* to provide a generous Christmas for lepers. While soap and blankets are always acceptable to both the leper patients and their missionaries, it is well to emphasize the fact that money that can be spent to meet their needs is the best offering. Transportation charges are heavy, and are a loss to the cause. American dollars will usually buy more at the leper stations than in the United States.

AN INTERDENOMINATIONAL CHRISTMAS GIFT

A new League of Nations, a Christmas league of mercy and love, is being formed by a special committee on an International Christmas Gift for Union Colleges and Medical Schools for the women of the Orient.

JESUS, the Founder of the Christian Faith, in contrast to other religious teachers—Confucius, Buddha, Mohammed—provided in His plan a place for women. He helped them long ago, as He helps us today, to reach the highest ideals. So in His Name we ask you to consider this Christmas gift to the women who live as women lived when He walked among them in lands of the East.

Why do the women of India, China and Japan want higher education? Because they have seen what other women have received and the results they have attained. In this new day

of the world these long-neglected women are asking for their chance in education and medical care and plain human rights.

Our mothers began it all with their missionary societies, organized in the decade after the Civil War. The germ was in those primary schools for girls, which were succeeded by middle, high and normal schools. Now, at the end of this war, we have *five union colleges* and *two medical schools* for the women of the Orient, all pleading for expansion. The societies that led up to this have not, with all their urgent denominational demands, realized their hopes financially, and beyond maintenance they can do little. Four of these colleges were born during the dark days of the war, and with superb faith have persisted. Now these intellectual "War Babies" have grown in numbers and must be housed and equipped or dwindle and die.

A MILLION DOLLAR CHRISTMAS GIFT

By Mrs. E. C. Cronk.

Anyone who is under the pessimistic depression of being persuaded that calls and appeals and drives have been sounded and made and conducted until we have a callous America, impervious to any new need, has not attended one of the initial meetings to discuss and plan for the one million dollar Christmas gift from the women of America to the women of the world.

The need is so great, the opportunity so evident and the plan so simple that without exception the first comment is "It must be done."

If it is done the seven union colleges for women of the Orient will be equipped in a way that will make the advance of their work possible.

If it is done "the hand that rocks the cradle rules the world," will be

lifted from the zephyr wrought wall motto sentiment class to the "worthy of your millions" investment class.

If it is done it will mean wives and mothers and teachers and leaders for the Orient who are educated Christian women.

If it is done it will mean the saving of the lives of thousands of women and children, and the alleviation of the untold misery of hundreds of thousands who have suffered with no one to help.

"It must be done" said a woman who was in one of the first meetings. She went home and told her husband of the plan. "It must be done" said he.

He immediately sought the chairman of the committee.

"I have been expecting to erect some sort of a memorial to my mother and I can think of no more uncrumbling monument to a man's appreciation of his Christian mother." His gift is ten thousand dollars.

"It must be done" say the mothers and fathers whose own little girls have gone from earth to heaven. "If our darling had lived we would have spent many thousands of dollars to send her to college. Let us open the college door to some girl of the Orient who would otherwise be shut out."

"It must be done" said a small group of women at a luncheon in the nation's capital city during the first Convention of the Merged United Lutheran Church of America.

"Let us try out the plan before it is printed and see whether it will work and whether an average gift of \$10.00 each can be secured from a group of women." They did their Christmas shopping early and with radiant joy. In a few minutes \$600 was pledged.

"It must be done" said the president of a well-known girls' school. "Give me one of those irresistible dime boxes of Ginling and every girl in our college will have a chance to hear of the greatest thing the women

of America have ever undertaken for the women of the world."

"It must be done" say hundreds of women who are going to serve on committees and give their time and their homes and their money so that it will be done.

"It must be done," and because they know that only the power of God can accomplish it thousands of women are praying every day that God may grant us exceeding abundantly above all we ask or think.

WHAT IS NEEDED

There are five union colleges and two medical schools for women under the direction of the Joint Committee for Union Colleges for the Women of the Orient.

These are a part of the great new world movement, perhaps the best part, as they are forerunners of intellectual, spiritual and physical emancipation for the suffering millions of women in the Far East. The movement is more significant and important than the granting of the ballot to women in the Western world, and should appeal to the hearts of all progressive men and women.

There are two medical schools for women under this Joint Committee, with two more pleading for entrance.

The first is in *Vellore, India*, about four hours from the great city of Madras. Its president is Dr. Ida Scudder, granddaughter of the pioneer medical missionary who went out to India a century ago. This school opened its doors in August, 1918, or rather, since it had no doors, it camped out in a hospital of the Dutch Reformed Board. The Government of India said, "While we are at war we cannot give grants, but this is urgent, necessary. Only women can carry on the enterprise. If you will get six Indian girls to study medicine we will give you a grant, notwithstanding war." *Sixty-nine Indian girls applied*; only eighteen were qualified to enter. In 1919 eighty-nine students applied for

entrance. There were still no buildings, only a small class, twenty-four in number could be entered. *This year, one hundred and twenty-five* Indian girl, students asked to be admitted to the class of 1921. Only thirty can be taken in two small rented houses.

There are millions of young mothers, little girls only twelve or thirteen years of age, and there are *no doctors, no nurses*, and alas! *no room* for those who would gladly fit themselves to care for them in their dark hour of suffering.

It is for His birthday in this year of our Lord 1920 that we ask for this gift, shelter for the coming women doctors of India.

Peking Medical School, in the great Chinese capitol, is at work training Christian women as doctors and nurses. It, too, needs buildings and equipment. There are 200,000,000 women in China. Many cannot be reached by men, even if there were men to help them. There are just *95 women doctors in China*.

The appeal for nurses is pitiful since 60% of the hospitals of China have no nurses at all. Plenty of Chinese Christian girls, with high school training, ready to begin study, but there is *no room*.

Where there are medical schools there must be colleges for pre-medical scientific work and we must also train the leaders for Christian education and literature. We have worked as Women's Boards of Missions toward this end and now, with the goal in sight, and five growing colleges,—*Tokyo, Nanking, Peking, Lucknow, Madras* the Boards have not the resources for land, buildings and equipment. They can pay the maintenance by making a great effort, but a college must have class rooms, dormitories, chapel, and it ought to have a laboratory and gymnasium and science building.

Tokyo is a good example. After years of study and appeal it opened in April, 1918, with a class of eighty-four young women. It now has two

hundred and forty. It occupies a rented building, quite inadequate to its needs. It has invested in a piece of land in a most desirable part of the city. It is without a house, except for a small building given by the Japanese Imperial household. It is making a marvelous record, in spite of all its handicaps, but is refusing entrance each year to hundreds of applicants.

The leader of a recent commission to Japan, sent by the Chambers of Commerce of the Pacific Coast, made the following statement to the Board of this College,—

"The only mission work I saw in Japan was this college for women. You ought to invest a million dollars and might well invest twenty millions in the interest of international relations alone. Japan cannot enter the family of nations on all equality until she revises her ideals of womanhood. This Woman's Christian College in Tokyo will help her to do that. Support it generously for it will be a greater force for world friendship than all our Chambers of Commerce."

This is a significant appeal, not from a Mission Board, but from the leader of the San Francisco Chamber of Commerce.

The five colleges are in Peking, Nanking, Lucknow, Madras and Tokyo.

Peking or Yenching College is in the great capital of China and is our one hope for training the leaders for women in the north. It had its beginning in 1907. It needs buildings if it is to continue to grow.

Ginling College, at Nanking, has made a wonderful record since it opened its doors in 1915. It is still living in an old rented Chinese house, cold and uncomfortable, with fungus and mould on its walls and floors. It has secured land, but has not a single building.

Lucknow College for Women, begun by Isabella Thoburn under the Women's Board of the Methodist Episcopal Church, has shown what the Indian Christian woman can do for her people in education, literature and medicine. It has recently become a Union College under the Woman's

Boards of the Presbyterian and Methodist denominations.

The Woman's Christian College, Madras, opened its doors in 1915, an interdenominational experiment, combining in the Board of Governors six mission boards in Great Britain, five in the United States and one in Canada.

Need we take further space to state the pressing needs of all these colleges for women? President Pendleton summed it up in one sentence on her return from her recent trip to the Orient: "We need money for our women's colleges here. They need it a thousand-fold more there."

The Plan

Since Mission Boards cannot, under existing arrangements in the larger denominations, appeal to churches or missionary societies for funds not included in denominational budgets, the Joint College Board, representing all these institutions, is asking for a million dollars to finance them. Each one is in desperate need. Unless relief comes soon some of these schools may have to close. We are not asking for large gifts, but we believe there are one hundred thousand men and women in this country who would each give \$10 as a Christmas offering to save this beginning of Christian education for women in the great centers of the Far East.

Each state and city will organize its committee and receive its quota of givers. The special effort will begin December 1st, but every woman who reads this can immediately secure a committee in her own community, assign her quotas and find at least ten or one hundred other men and women who will give \$10 before Christmas. Large gifts—and we must have them also—should go through denominational Boards, to make up their quotas. Mission Boards have done all the preparatory work. They now come to the general public. Surely business women,

club women, college alumnae, women's suffrage clubs, might well respond to such an appeal. They have given to the Near East Relief, generously, gladly. They have given to war work, to Liberty Loans, Red Cross, Young Men's and Young Women's Christian Associations. This has the same broad appeal to the same constituency. It is permanent relief, medical and educational, for it aims to give these countries trained leadership among women.

The members of the Joint Committee on Union Colleges for the Women of the Orient are:

REV. JAMES L. BARTON, D. D.
ROBERT E. SPEER
MISS MARGARET HODGE
REV. WM. I. CHAMBERLAIN, Ph. D.
REV. FRANK MASON NORTH, D. D.
MISS ELIZABETH BENDER
MRS. W. A. MONTGOMERY
MRS. HENRY W. PEABODY
MRS. ANNA ATWATER
MISS MABEL HOWELL
MRS. PHILIP ROSSMAN
PRINCIPAL GANDIER

Russell Carter, *Treasurer*
156 Fifth Avenue, New York City....

A United Day of Prayer For Missions February 18, 1921

The first *united* Day of Prayer for Missions was observed last winter on the first Friday in Lent, the day set for its annual observance.

A joint committee from the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions is now preparing the program for February 18, 1921, when the Day of Prayer will occur this year. Reserve this date!

Come to Florida This Winter!

Visit a School of Missions! Faculty chosen from those who taught at the Northfield, Mass. Summer School. Mrs. Farmer will lecture on Methods and the "Bible and Missions." St. Petersburg, January 15 to 22; DeLand, January 23 to 29; Miami, January 30 to Feb. 3.

* Mrs. Henry W. Peabody, 702 Ford Building, Boston, Mass., is in charge of the Central Office and is directing the work. She will furnish all literature needed and give additional information and instructions.

* For information write Mrs. G. W. Cooper, 250 N. 5th Ave., St. Petersburg, Fla., Miss H. L. Swanson, 127 W. Howery Ave., DeLand, Fla., Rev. R. N. Merrill, White Temple, Miami, Fla.

NEWS FROM MANY LANDS



NORTH AMERICA

Universal Week of Prayer

THE World's Evangelical Alliance announces the annual Universal Week of Prayer, to be observed January 2-8 inclusive. The topics suggested for each day are as follows:

Sunday, January 2—Texts for Sermons and Addresses.

"I will lift up mine eyes unto the hills. From whence cometh my help? Psalm cxxi. 1.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm cxxxiii. i.

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." St. John xvi. 33.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." St. John xvii. 20-21.

"The communion of the Holy Ghost be with you all." 2 Cor. xiii. 14.

Monday, January 3—Thanksgiving and Confession.

Tuesday, January 4—The Church Universal.

Wednesday, January 5—Nations and their Rulers.

Thursday, January 6—Missions among Moslems and Heathen.

Friday, January 7—Families, Educational Institutions and the Young.

Saturday, January 8—Home Missions and the Jews.

A Successful Community Church

ON THE prairies in Kasbeer, Illinois, a little village of ninety people, is a Methodist Protestant Church that is doing a great work as a Christian community center. The pastor is Rev. Frederick Baylis, a convert of the Bowery Mission in New York. The church is the only one in the town, and among the one hundred and fifty-two members are Baptists, Congregationalists, Lutherans, Disciples, Presbyterians and Methodists. A free Chautauqua is conducted, which last year brought together 3000 persons; a farmer's in-

stitute, a boys' club, a community betterment program, as well as Bible training and evangelistic services are also conducted by this church, which is proving to be the 'hub' of general betterment work, and of social and religious activities. No other church is wanted in Kasbeer.

Lutheraus Appeal for Missionaries

THE United Lutheran Church, meeting in biennial convention at Washington in October, adopted resolutions urging the Allied governments to revoke the war time restrictions on missionaries.

The statement of principles and resolutions as adopted read:

"The principle of religious liberty has slowly gained ground and is now recognized by all Governments in peace treaties and international affairs.

"The right to propagate religious truth is a corollary of religious liberty. It is as inalienable as is the right of civil liberty.

"The exercise of the rights of conscience cannot be annulled unless it becomes subversive of good morals and public order. Only when it can be clearly shown that such exercise interferes with the rights of others and results in disorder may Governments interfere.

"When properly taught and exemplified, the Christian religion has ever promoted law and order, advancing civilization and strengthening good government."

To Train Foreign-Speaking Pastors

THE American Baptist Home Mission Society has secured a permanent location in East Orange, N. J., for the seminary for the training of new Americans to be pastors and mission workers among their own people, and the sessions will open about December 1st. Since there are large foreign groups in the New Jersey cities adjacent to East Orange there will be valuable opportunities for students to carry on missionary work while pursuing their studies.

Three departments will be ready to open by the end of this year, Russian, Polish and Hungarian, and it is hoped that by October, 1921, the entire school will be ready for its work.

Immigrants at Ellis Island

THE tide of immigration, abruptly turned back by the war, is now rising with increasing rapidity. September saw the greatest congestion at Ellis Island ever experienced, and there is great danger that inspection will not be sufficiently stringent.

Frederick A. Wallis, Commissioner of Immigration, has granted permission to place eight Christian workers on the Island, one of these to be provided by the Presbyterian Woman's Board of Home Missions. This Board will be responsible for the work for Spanish people. The nature of the missionary work done will be governed by the emergencies as they arise.

The Immigrants' Mission Board of The United Lutheran Church is charged with the spiritual ministration to immigrants coming particularly from Central Europe. The nationalities which have received special attention from this Board are the Slovaks, Magyars, Slovenians or Windish, the Siebenbuerger, Letts, Poles, Italians, and recently assistance has been extended to the Finns.

By far the largest numbers of immigrants arriving since 1900 are from central and southern Europe, where the Roman Catholic faith is predominant. In the case of the Letts there is an especially bitter feeling against the Russian State Church which reacts to create hatred against all religion.

The Lutheran.

Congress of Bahalism

BAHAISM, the Persian cult founded by Baha Ullah, held its twelfth annual congress recently in New York City. Sessions were held for three days, but only the evening meetings were open to the public.

A large part of the business sessions had to do with plans for a nine-sided World Unity Temple, a \$1,000,000 edifice to be erected in Chicago, on a site purchased some time ago. The nine entrances to the great hall of religion will be symbolic of the nine historic religions.

The errors of Bahatism have more than once been exposed, yet American nominal Christians of unstable mind continue to be attracted by it.

A vigorous Mohammedan propaganda is also being carried on within the United States. A tract is being widely circulated asserting that the American idea of Mohammedanism, as given by Christian missionaries, is entirely false and that the rule of Islam is such a priceless repository of spiritual truth that no other religion can compare with it. This tract avers that if a tree be known by its fruits, Mohammedanism far outstrips Christianity. Some readjustment of history is necessary to support this claim.

An Interesting Experiment

WITH the sanction of the city authorities, there has been established in New York City a Jewish Court of Arbitration for the consideration and settlement of minor disputes and difficulties among Jews, which they wish to keep out of the civil courts. The court is composed of twenty-four members: six members of the judiciary of Greater New York, six rabbis, and twelve lawyers and merchants versed in the ancient laws and customs of the Jewish people. The procedure of the court will follow the old Mosaic law as far as possible. The experiment will be watched with interest both by Jews and non-Jews.

Change at "Inasmuch Mission," Philadelphia

THE Octavia Hill Association of Philadelphia has taken over the Inasmuch Mission at 1011 Locust Street. The religious work will be in charge of Mrs. George

Long, widow of the Mission's founder. The institution came into existence in 1911, and a few years later a mission building costing \$250,000 was erected by Mrs. George Woodward. The character of the neighborhood having changed completely, there is not the same field for rescue work as formerly. (See *Missionary Review of the World* for August, 1913.)

Ethnological Course for Missionaries

THE importance of a knowledge of racial psychology for those who would work effectively on the foreign mission field is coming to be recognized. A course along this line has been instituted at the Kennedy School of Missions at Hartford, Conn., to be under the direction of Mrs. Agnes Leaycraft Donohugh, Ph. D. This will include a course on the life of native peoples, their customs and mentality; followed by special studies of African native life and of village community life in India.

Indian Training at Phoenix

THE U. S. Training School for Indians at Phoenix, Arizona, comprises 160 acres of ground and fifty-six buildings. The total number enrolled last year was 725, about equally divided between boys and girls, and representing forty-three tribes.

Religious instruction has a place in the school. In regard to doctrinal beliefs, they are separated into three classes—Protestants, Roman Catholics, and Latter Day Saints or Mormons. The first class includes nearly three-fourths of the whole number. There were thirty-six Mormons in attendance this year. Catholic children have separate instruction on Sunday morning at 9:30 o'clock, and the other two groups join in Sunday-school at the same hour. All attend preaching services or instruction at 3:20 p. m. Eleven pastors of Phoenix churches take regular turns

in preaching to the Protestant pupils. The Y. M. C. A. and the Y. W. C. A. hold their services on Sunday evening. Protestants and Catholics have religious instruction also on Tuesday evening and the Mormons on Thursday evening. Attendance at all of the meetings, with the exception of Sunday evening, is compulsory.

It is encouraging to note that the use of tobacco is prohibited in the Phoenix Indian School.

The Lutheran.

LATIN AMERICA

An Institutional Church in Mexico

WHEN a union mission press was started in Mexico the Presbyterian mission press in Mexico City was remodeled for use as an institutional church. This has now outgrown its original quarters, and an additional three story building is occupied, the first floor being used for lectures and church services and the upper stories for gymnasium, social and club rooms. A member of the American Legation conducts regular classes at this center. So successful has the work been that similar activities are being inaugurated in other sections of Mexico City.

Protestants United in Panama

AT LEAST seventeen American Protestant denominations are represented among the five hundred resident members of the Union Church of the Canal Zone, and the thousand young people in the Sunday-schools. This interdenominational church was constituted in 1914 and includes four local congregations and one mission under its collegiate oversight. The constitution provides that the church's activities shall be non-sectarian and its teachings evangelical. In spite of many difficulties, the work has been steadily successful. In fact, the trying out of this experiment in Christian cooperation offers data that will prove instructive to students of church polity. Much of our incentive to Christian unity comes from the modern mission field.

Prison Church in Guatemala

REV. Paul Burgess tells in the "Guatemala News" of an unusual church and "university" in Quezaltenango penitentiary. One of the members of the Protestant church lost a horse by theft and reported at once to the police. But the latter considered it simpler to arrest the informant than to catch the robber, and so sent him to jail for two years. The man was an earnest Christian and decided that the Lord must have sent him to the prison for a purpose. His first convert was an Italian, and others followed in time. Bibles and literature were supplied by the Presbyterian mission, and a flourishing congregation came into being. Some of the prison members when released went out to preach, and at least two churches were organized by ex-prisoners.

An anti-alcohol campaign was among the activities of this prison church. Courses of study were given by the lawyers and other educated prisoners, and as most prisoners had to remain in jail from two to five years awaiting sentence of the court there was time to acquire a considerable amount and variety of knowledge.

But the unionist forces in the late rebellion set all prisoners at liberty. Now the prison is again filling up, but no church members are among the inmates.

A Boys' Reformatory, Trinidad

TRINIDAD has a boys' reformatory, opened twenty-nine years ago by the Church of England. About two hundred boys are under supervision there, nearly all from most destitute surroundings. In the institution they respond to kind treatment, and are being trained to be trustworthy, to respect the rights of others and to understand that God is displeased with wrong doing.

During the war when the government grant proved insufficient to maintain the work, a debt of £1500

was incurred, and an equal sum is needed for proper equipment.

EUROPE

Friends in Conference

THE All Friends Conference, bringing together 1000 prominent adherents of the Quaker faith from all parts of the world, met recently in London, and was the first gathering of its kind since the 17th century. America sent 350 delegates. The discussions centered on three topics:

(1) The need of maintaining a living silence—a silence full of events—in the meetings for worship.

(2) The increase of social intercourse among the members of the meetings, irrespective of barriers of class or of opinion.

(3) The extension of religious education.

Congregationalist.

Jews in Paris

IN Paris there are not less than 100,000 Jews, the majority of whom are from Eastern Europe. There are also at present hundreds of emigrant Jews from all parts of Europe, passing through Paris on their way to America. These emigrants are sometimes compelled to wait for weeks and even months until they are able to proceed further. Thus there is in Paris scope enough for a well organized and efficient work among these Jewish masses, but it is a long time since any attempt has been made to reach the Jews of Paris with the Gospel.

Since the masses in Paris are irreligious, the Jew, dependent on the good will of his neighbors, thinks he must hide his religion as much as possible and conform to the life about him. The young Jew has no higher ambition than to become a Frenchman as soon as possible. They are sheep without a shepherd.

The London Mission to Jews has undertaken a work among the women and children, and that for the children is especially promising.

The Scattered Nation.

Religious Training in Germany

THE Johanneum at Barmen, Germany, is a training school for evangelists. The rector emeritus, Dr. Theodore Haarbeck, has this to say of religious conditions in his country:

"Our evangelists everywhere find doors open, churches full, and much care for souls. There is a hunger in the land not only for bread but also for the Word of God. Since the war, gifted and believing young men have offered themselves to our school, so that we have twenty-eight preparing for Christian work. We have never been so entirely thrown on faith as at present. Our expenses are fourfold those of pre-war days, yet we have never lacked."

The University of Bonn has made Dr. Haarbeck doctor of divinity in recognition of his services as leader of this Bible training school, "of its straight-forward Biblical teaching and of the rich fruit this teaching has borne."

Record of Christian Work.

First Bohemian Students Conference

THE first Student Christian Conference ever held in Bohemia met last July in a thousand year old castle of the Hapsburgs, which President Masaryk put at their disposal. "Practically all the students who attended were atheists or agnostics," says Dr. Sherwood Eddy; "they had learned to look on Christianity as a colossal tyranny. They began in this conference their first study of the Bible and their amazement at discovering something so entirely different from their preconceptions of religion was a most profound encouragement. The great vantage point of the situation was the unbroken pride of all the men in the name and memory of John Hus. He was the great superman hero of them all. When they were made to understand that the Young Men's Christian Association held to the kind of Christianity for which Hus was

martyred, the kindling of interest was instantaneous."

Baptist Headquarters in Rome

THE Southern Baptists have purchased the entire Piazza Barberini at Rome. The site is on the Quirinal, and is one of the most desirable in the city. The seven buildings on the square will be replaced by a Baptist church, theological seminary, publishing-house and residences for mission workers.

Methodist Orphanage in Italy

A VILLA of forty-six rooms, with seven and a half acres of ground and several small buildings, has recently been purchased by the Methodist Centenary Fund to house the orphanage established in Naples by Signor Santi fifteen years ago.

An Italian Presbyterian church in New York has agreed to support two orphans, and a Methodist church in New York's "Little Italy" has contributed \$500 toward general expenses. The number of orphaned children at present being cared for is nearly one hundred, both boys and girls, and ranging from five to thirteen years of age. Educational work for the younger children is conducted at the home, while the older ones attend a government school.

The Continent.

The "Red Bible"

A COLPORTEUR working among the Jews of Russia reports that a book called the "Bolshevik Bible," edited by Lenin and Trotsky and bound in red covers is being sold by thousands. He visited a home one day where the housewife displayed one of these "Bibles" saying: "This is my Bible, and if I were you I would burn all your Bibles and sell or distribute Bibles like this one. It would do more good than you can with your." There followed a discussion upon the merits of the true

Bible, and presently the daughter of eleven years who had listened quietly joined the conversation with: "Can you prove that there is a God? I can show you that the Bible is full of lies. The only hope for the world is Bolshevism." When asked if she would read the Bible if given one she agreed to do so, and the colporteur left her reading it with great interest.

Jewish Era.

Conditions in Kieff

MR. P. GORODISHZ, Hebrew Christian missionary to Kieff, Russia, which has been taken and retaken some fifteen times since the war began, has written a letter to Mr. David Baron, upon his return from London, in which he pictures conditions there. "It was difficult to recognize the Hebrew Christians, so changed were they. The winter had been very hard, and most of them were obliged to live in unheated rooms. I found my children without shoes; it was the same with my fellow workers. Want stares in the face at every step; typhus, which raged here in its severest form during the whole winter, and the great want of drugs and linen, have greatly increased the distress. Persons who before helped others are now begging for help themselves. The lack of medicine is indescribable. On the other hand the evangelization work is very encouraging. Much interest is shown for the Gospel and the meetings are well attended. Without hindrance the Gospel is preached in the hall the same as in the street. I found a number of recently converted Hebrews."

The Scattered Nation.

MOSLEM LANDS

Cosmopolitan Jerusalem

AMERICANS who do not realize the many divisions into which Christianity has fallen may learn much by a walk along the streets of Jerusalem, which today show more

diverse types and smite the ear with a more complicated Babel of tongues than any other city in the world. Christianity has been carried into practically all lands, and from most of them pilgrims journey to the birthplace of their religion. Jerusalem is not alone the Holy City of Christians; it is dear to the Israelite's heart, and the followers of Mohammed hold it second to Mecca itself in sacred esteem. There one meets sandaled or barefooted Greeks, Latin and Armenian priests, sisters of various orders from the numerous convents situated within and without the walls, Protestant ministers of various sects, and pilgrims, some somberly, some colorfully dressed, from every land under Heaven. Mingled in the stream of Christians one will see Jews and Turks and Arabs and Indian Mussulmans.

While changes in the physical appearance of Jerusalem and in the make-up of its population occurred even under Moslem rule, there are many far-reaching changes that have taken place only since the expulsion of the Turks. The city has been unhealthful for a long time, largely because of the lack of an adequate and pure water supply. After the occupation of Jerusalem by General Allenby December 11, 1917, an old uncompleted project of the Romans was completed to bring water to the city from a never failing spring fifteen miles to the north beyond Bethlehem. Within a few months after the expulsion of the Turks the new system was delivering to the city 320,000 gallons of water a day. Thus one great need of the city was supplied, and planning was begun along other lines to improve the conditions of sanitation.

Churches Suffer from Emigration

DISTURBED conditions in Syria since the close of the war have greatly handicapped the work of the Presbyterian Mission. Emigration has sorely depleted the churches and the ranks of the ministers. One of

the three ordained Syrian pastors in the presbytery of Sidon had gone to his sons in Brazil, and sixteen churches reported that additions to their membership were only one-seventh of the maximum figure. Besides the emigration many Syrians from Sidon have moved into the neighboring district of Palestine, where the British occupation has brought quiet and prosperity. A large number also have entered the service of various American relief agencies.

"Shofar" Sounded

WHEN the news of the restoration of the Jewish National homeland through Great Britain's mandate over Palestine reached the Jewish quarter of the Holy City, the *Shofar*, or ram's horn was sounded for the first time in 2,000 years of Jewish history except for the ceremonies of the two most sacred Jewish holidays, the Day of Atonement and the New Year. The Chief rabbi of Jerusalem ordered the blowing of the *Shofar*, an order which none other would dare issue. As the news swept through the city, a steady procession of Jews made their way to the Wailing Wall, which was soon crowded with men, women and children, giving thanks for the realization of the prayer they had so often made there.

Jewish Era.

Kurdish Boy in Training

A KURDISH father in Persia made a vow to give his son to the missionaries when seven years old, to be trained as a Christian worker. The vow included also an apricot tree, of which the fruit was to be eaten by Christians only. The first year that the tree was particularly well loaded with fruit, avarice got the better of the old man and he sold the apricots. The tree very soon died, and the father hastened to bring the boy to the Kermanshah Mission, saying he did not want the boy to die also. The lad is exceedingly promising, and helps with the

teaching of the orphans, as well as keeping up his own studies.

All the World.

INDIA

A Potent Factor In India

BY WAY of comment on the political and social unrest in the India of today, a missionary of the American Board asserts that Christian missions are contributing in large measure to stability and order. This is an influence altogether unofficial, but one which helps to mediate between government and people, healing their misunderstandings. The Christian communities are a real force, but are often overlooked in estimating the trend of affairs in the new India.

Y. W. C. A. Training School

A TRAINING School for Y. W. C. A. secretaries, the first of its kind in India, was opened on November 1st. Eight young Indian women, the same number as started in the first class of the Association Training School in the United States in 1904, are in the first class, studying administration of Association activities, club work with girls and organization of girl students. There are forty-seven Y. W. C. A. workers in India at present and one hundred and sixty-one centers of work.

Madura Church Council

THE American Madura Mission has gone beyond many others in meeting the desire of Indian Christians to assume responsibility in native church government. The Madura Church Council was organized for this reason three years ago. It is composed of all ordained men, both Indian and foreign, each having one vote. Thus the native Christian has about six times the missionary representation. Complete withdrawal of missionary leadership is already being discussed, and fifteen to twenty years has been suggested as the probable time for such a change.

Missionary Herald.

Scales Decide against a Heathen Rite

A CHUHRA living in a community where about forty had become Christians was preparing food for his usual offering to the dead when a neighbor said:

"What is the use of that? Do you really think the dead eat of the food? These Christians have given this up, and say there is nothing to it. The food surely looks the same after we offer it as before."

The Chuhra replied: "The food may look the same, but some of it has been taken away."

To settle the dispute it was agreed that the man was to weigh the food offered to the dead, and after it had been left for the usual length of time, then weigh it again.

A crowd gathered the next morning to observe the trial by weighing. The rites were performed with due care and the crowd looked on with expectation.

As the food was again put into the village scales it was found that the weight was exactly the same.

"Now," said the challenger, "I believe the Christian preacher has been telling us the truth all these months, and our Christian neighbors are wiser than we."

Record of Christian Work.

Bene-Israel Community

A PECULIARLY interesting section of Israelites bearing the name Bene-Israel, and numbering ten thousand at the last census occupy a tract of country about twenty miles long between Pen and Panvel. For thirty-eight years, Rev. J. H. Lord of the Society of St. John the Evangelist has been conducting work among them at Mazagon, Bombay, in a quiet, persevering way, by lectures, tracts and home visiting. Their language is Marathi, Hebrew being entirely forgotten, with the exception of the phrase "Hear, O Israel." Certain characteristic observances have never been neglected, and testify to their genuine Hebrew origin.

CHINA**A Serious Famine**

REPORTS are received of another great famine in China.

The food situation in Hunan, Shantung and South Chihli is extremely grave. Last year the harvest was very scant, and hopes were placed on the crops of this year. But a failure of the spring crops, followed by an unsuccessful autumn yield, has brought at least 20,000,000 face to face with actual famine. In many cases whole families have committed suicide, and parents are selling their children, particularly their daughters, for whatever they will bring. In many sections the inhabitants are livings on weeds. Provincial authorities are doing what they can to relieve the situation, but are far from able to cope with it unaided.

The Continent.

Preparing the Way for Prohibition

CHINA may be under a prohibition regime within the next two decades if the temperance activity of Chinese students in America is an omen.

A year ago the Chinese Students' Prohibition League was formed, with eleven definite objectives. Of these seven have been successfully achieved, one will be completed in November, and the ground work is being rapidly completed in China for the other three. A membership campaign resulted in enlisting over 1,000 members, or more than half of the Chinese students in America. Large quantities of literature on prohibition were distributed among other students; leaflets have been translated into the native tongue and distributed in China, while a great deal of research work has been done and the results given publicity.

Mrs. Sun Yat Sen's Gift

THE wife of the first President of China has turned over to the American Missionary Society money sufficient to support a school in her native village. The Mission has ac-

cordingly been running a successful school there for the past year, with fifty pupils, at no expense to the Mission. As a result of special meetings in the school, more than forty young people have confessed their Christian faith. This example has influenced a wealthy man in a neighboring village to offer support for a similar school under like auspices in his own village.

The Christian.

Vocational Training at Chengtu

TEN vocational schools are included in the comprehensive plan for the Union Christian University at Chengtu, West China, under the direction of the Methodist Church. One entirely new field of industry in China is that of photography, and this will be taught in one of the ten schools. The Chinese are especially fond of photographs, and take particular delight in having life size portraits of their parents to hang beside the ancestral tablets. An American photographic firm has agreed to furnish the complete equipment necessary for such a school, and the opening of this department is only conditional upon securing the means of providing a professional instructor.

Training which will develop the economic and industrial life of China will offset the tendency to neutralize the work of Christian teaching which is occasioned by heathen trade conditions. The boy who hunts a job with a Chinese shopkeeper is expected first of all to worship the idols of the establishment.

This university is located on a campus of 120 acres, and within the past eleven years some thirty buildings have been erected.

Christian Clubs in Hangchow

HANGCHOW has two distinctly Christian clubs. One is "The Christian Fellowship Club," and the other "The Christian Leaders' Fel-

lowship Club." The former has grown until it meets in two sections. Forty-five minutes are spent in Bible study or in discussion of some practical problems in the light of the Bible. Refreshments are then served and the rest of the time is spent in social pleasures. Missionaries are welcomed, and are sometimes asked to serve on committees, but the leadership is in the hands of the Chinese. Only those who are leaders in the churches are eligible for membership in the second club—preachers, church officers, school teachers, Sunday-school teachers, leaders in personal work and women evangelists. An address on some practical topic is given at each meeting, which is bi-monthly.

Chinese Recorder.

JAPAN-CHOSEN

Conference of Federated Missions

THE annual session of the Conference of Federated Missions was held at Karuizawa early in August. Twenty-five missionary bodies, represented by nearly seventy delegates, make up the Conference. An entire day was devoted to Sunday-schools; and all controversial subjects, such as the California problem, were avoided.

It was recommended that the name of the body be changed to the Federation of Christian Missions in Japan. This was to make it correspond more nearly to the Japanese body which is called the Federation of Christian Churches in Japan.

Japan Evangelist.

New Hymn for Japan

PROF. H. AUGUSTINE SMITH, Director of the music of the Sunday School Convention in Tokyo, prepared a special hymn for Japan entitled "Salute the Banner of the Sun." Its theme is intended to lead the Japanese to see in their own national flag the ideals of the Son of Man. The hymn is sung to the tune of Waltham and is as follows:

Salute the Banner of the Sun—

The Day of Righteousness begun!
 Lord grant it be, till time shall cease,
 The flag of fellowship and peace!

All hail the Banner of the Light,
 The splendor of Eternal Right!
 Fling out its rays to cheer and bless
 A realm of Truth and Righteousness.

Salute the Banner of the Day
 When wrong and hatred flee away;
 And Fujiyama, high above,
 Calls men to worship and to love.

O Banner of the Sun, all hail!
 Shine on! they light shall never fail!
 Shine on, to serve the Common Good,
 And lead the World to Brotherhood.

Congregationalist.

International Friendship Promoted

THE Y. W. C. A. in Tokyo has appointed an "International Friendship Secretary" whose business it is to do the thousand and one things that lead to a friendly acquaintance between Americans and Japanese. Letters of introduction are given Japanese students or business men leaving for America, so that they may have an entrance to America's family life. In the same way American travelers in Japan are introduced to Japanese families, and are thus able to bring back to America memories of some of the best things in Japan. Arrangements are also made for meeting Japanese girls at the docks in America, and for caring for their needs during the first days in the new country.

He Who Comes May Read

A JAPANESE has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and, if anyone likes to go in and read my good Book while I am out, he may."

East and West.

Pyeng Yang Bible Class

AT THE general Bible Class for men from the country districts of Korea, held annually at Pyengyang, about 500 men were in attendance and 90 at the Bible Institute. In the church officers' class

there was an average attendance of 100. Rev. Harry A. Rhodes was the visiting missionary this year, and writes of the eagerness with which the teaching of the Word was received.

On the first day, out of 49 men present 46 said that they pray daily, 33 have family prayers and six keep a prayer list. On the second day, out of 56 present 34 had read the whole New Testament, and nine had read it more than five times; and on another day out of 62 present ten make it their practice to speak of the Gospel to at least one non-Christian every day. Eighteen knew definitely that they had led one person to Christ.

Shintoism Promoted in Korea

A NEW and insidious repression of the freedom of Korean conscience is seen in an announcement concerning Japanese action, as published in the *Korea Review*:

"Seoul will soon witness the opening of a Shinto shrine for the moral and spiritual well-being of the Koreans, the Governor-General of Korea having given permission to the Shinto priests for the propagation of Shintoism in Korea, and several leading Shinto priests have decided to open a shrine here as a preliminary step. For this purpose they have leased from the Governor-General the Kwantei shrine at Todaimon and will reconstruct it as a Shinto shrine.

"The shrine will be dedicated to the Goddess Amaterasu, and God Susano-o-nomikoto, the Divine Ancestress of the Japanese nation and her brother. It is further intended to build an edifice in which the old Korean Emperors, distinguished members of the royal family, and Koreans who rendered meritorious service to their country will be enshrined. A lecture hall will also be built in the Kwantei shrine, at which lectures will be delivered on moral and religious subjects."

Shinto is the only distinctly national religion existent. It is linked up with emperor worship, and has its analogy in the customs of the Roman empire.

AFRICA

Child Mortality in Egypt

MORE than one-third of the children of Egypt die before the

age of five. The percentage of infant mortality for the twenty largest cities of Egypt was twenty-two in 1919, or 16,782 deaths out of 74,880 children born. The only hope for a betterment of this condition is the education of future parents. The *Egyptian Gazette* makes the cynical comment that "Since Egypt is at present over populated, and a higher standard of living for the mass of the people is therefore impossible, it is just as well that no more of the children do live, and really, in many cases it is better that they are dead." Thirteen government dispensaries for women and children treated nearly 300,000 patients last year, and most of the nineteen government general hospitals and the mission hospitals have wards for children. There are also Foundling Homes and Orphanages, all working toward the betterment of discouraging conditions.

Influence of Politics on Brotherhood

THE wall of partition between Mohammedans, Copts and Christians has been appreciably lowered in Egypt by recent political changes. Christians sit with Moslems at public gatherings and Copts are manifestly imitating Protestant Christian customs. A Coptic priest in one place is filled with pride in the evangelical books he possesses. In another village, where there are more than the average number of enlightened men, the priest preaches evangelical truth and has started a Bible class for women.

A Missionary Spirit in Nigeria

THE Church Missionary Society has a station at Lokoja, northern Nigeria which gives two-thirds of its entire church income to send the gospel to heathen tribes people in the neighborhood. This year there has been an awakening among the Basas, adjacent pagans; idols have been destroyed, and a church building erected. In the Kabba district also at one

town, Ojo, there is a church which is well filled every Sunday.

Record of Christian Work.

Nigerian Pastorate Association

THE economic development of the interior of Nigeria has caused hundreds of Africans to leave their homes in search of work. Many have been church attendants in their home towns. To minister to the needs of these scattered Christians the Nigerian Pastorate Association was formed a few years ago, and the natives very readily subscribe the support for as many workers as the Association can supply. While this is not direct missionary work, it is the important sequel of work done in the past.

Harvest Festivals in Niger Mission

THE idea of a harvest festival as a means of swelling the church treasury has taken hold of the Nigerian's imagination, and has been so successful that last year in one district alone the offerings amounted to nearly 800, while for the four Ibo districts the total sum was nearly £3000. The most common gifts are farm products, yams, nuts, bananas and fowls. On the Sunday appointed for the festival the front part of the church is covered with heaps of produce, each contributor placing his or her collection more or less indiscriminately on the general pile, and, finally, the fowls are deposited on top of the heap. It is apt to be disconcerting to the missionary when he encounters a fat duck tied to the pulpit steps, or a lusty cock breaks out in full during the sermon!

The gifts are sold on the days following the festival, and the proceeds brought to the central station at the end of the month. All these contributions are placed to the credit of the sustentation funds, which provide for pastoral, evangelistic and educational work.

The Bible in Mission Schools

A PEOPLE without a written language have accurate memories, and hence it is easy for pupils in mission schools to learn Bible verses, and remember them. In an English boarding school in Kaffrania each girl was expected to learn a verse to repeat at prayers before breakfast. A visiting missionary who was called upon to conduct the Sabbath evening meeting was anxious to know whether the verses heard each morning were permanently kept in mind, or were learned for the occasion and forgotten. All the girls of the school were asked to stand and repeat a verse. When a girl could not think of another verse that had not been repeated she must be seated. At the end of more than two hours three girls were still standing, and gave no evidence of having reached the limit of their Biblical knowledge. As it was long past their bedtime, the contest had to close at that point.

ISLANDS OF THE SEA

Plan to Unite Protestant Schools

PRESIDENT D. S. Hibbard of Silliman Institute, P. I., writes that there is a plan to unite all Protestant educational work in the archipelago, and place it under a Board of Trustees who will standardize the system. The educational work carried on by the government, excellent as it is, has one weak point. On account of Roman Catholic influence they are unable to go deeply into moral and ethical questions. It is to avoid the duplication of effort and waste of money in overlapping territory that it is planned to organize what will be called "The Evangelical Board of Education of the Philippine Islands," this Board to be composed of men from all the evangelical churches and in its hands to be placed the absolute control of the evangelical education of the Philippines.

"Living Epistles" in Solomon Islands

AROUND the carved bowls of pounded cocoanuts and yams sat a circle of Solomon Island savages, arrayed with armlets, anklets and plumes for their dance. Among them were several native Christians, distinguished by their lack of ornament and their shining faces. Suddenly, their bush chief, for whom they had been praying many years, stepped into the circle and said:

"I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see the faces of all of you shining as if your hearts were happy.

"My people are not like that. They look heavy and their eyes are dull. They look as if they never swim (wash). They look no good. Before, you all live like us and pray to our Adaros (devils). But I see you find a better way. Your way is the way of the shining face! I want to come and learn of your new Master. You all pray strong for me."

Life of Faith.

Combining Evangelism and Industry

DEV. C. W. Abel, successor to James Chalmers in New Guinea, is working effectively to promote the industrial interests of his people, although "the one thing needful" is none the less emphasized.

On the island of Kwato, close to the mainland, he has built the mission house, school, saw mill, carpenter shop and boat yard. Bungalows, saw-houses, boats, have all been built by Papuan boys but one remove from the grossest savagery. Papuan girls have had their training in housework, needle-work, cookery, and mat-making. Kwato boys, working under the tuition of a professional printer from Sydney, have set up and printed the gospels and several of the epistles in their native language. A group of English friends have put up ten thousand pounds without interest

to finance the Kwato Development Company, which is operating coconut plantations to the profit of the industrial and evangelistic work of the mission.

Record of Christian Work.

New Responsibilities in the Pacific

THE Japanese, Chinese and Indians have all acquired a hold in the Pacific that will affect not only the commercial development of the Islands, but also the human problem. The war has given a new turn to the situation, and the days of readjustment are full of missionary opportunity. Samoa comes by mandate under the control of New Zealand, while Australia faces responsibilities for what was German New Guinea before the war. There are still hundreds of thousands of aboriginal people in the Pacific who are unevangelized. The island of New Britain is nearly four hundred miles long, yet less than thirty miles of its length has been touched by missionary effort. New Hannover has a population estimated at from 10,000 to 20,000, and so far they have only a native teacher or two. It is said that more than 100,000 in St. Matthias, Lihir, Tabar, Anvi and others have not yet heard of the Gospel. There is no hostility on their part. Never have been people more ready to welcome the missionary, and in some cases have built houses in readiness for teachers, who have not come.

MISCELLANEOUS

The Religions of the World

THE *Freedom of India* gives the following statistics of the religions of the world:

- Christians, 564,510,000.
- Confucianists and Taoists, 300,825,000.
- Mohammedans, 221,825,000.
- Hindus, 210,540,000.
- Animists, 158,270,000.
- Buddhists, 138,031,000.
- Shintoists, 25,000,000.
- Jews, 12,205,000.

In Europe there are 374,760,000 Chris-

tians, and 14,050,175 members of other faiths.

In Asia, 28,700,000 Christians, and 863,500,000 of other faiths.

In Africa there are 9,050,000 Christians and 149,871,000 of other faiths.

In North America there are 102,700,000 Christians, and 10,235,000 of other faiths.

In South America, 36,600,000 Christians and 1,400,000 of other faiths.

In Oceania, 12,700,000 Christians and 42,925,000 of other faiths.

The total population of Europe is 350,872,561, and that of Asia, 872,522,000.

OBITUARY NOTES

Franklin E. Hoskins of Syria

ON November 12th the Rev. Franklin E. Hoskins of the Presbyterian Mission, died in Beirut, Syria, after a brief illness. Dr. Hoskins was born at Rochdale, Pa., sixty-two years ago, and accomplished a really great literary and educational work. Only recently he completed a six years' task of putting through the press a new edition of the great Arabic Reference Bible. He was the author of several books on the Near East, including "The Jordan Valley and Petra" and "From the Nile to Nebo," a discussion of the route of the Children of Israel from Egypt to the Holy Land. He was also a teacher in the Theological Seminary in Beirut.

During the war, Dr. Hoskins worked among the Allied prisoners of war. This resulted in breaking down his health, and he returned to America but last year again took up his work in Beirut.

Dr. Therrien of Canada

ONE of the outstanding representatives of French Protestantism in America, Rev. Alphonse de Ligouri Therrien, D. D. recently passed away in Montreal. Dr. Therrien was born of French-Canadian Catholic parents, but in very early life decided to devote his life to the Protestant Christian ministry. For more than fifty years he was intimately associated with French evangelization in the Provinces of Quebec and Ontario.

THE MISSIONARY LIBRARY



A Moslem Seeker After God: Showing Islam at Its Best in the Life and Teaching of Al-Ghazali, Mystic and Theologian of the Eleventh Century. Samuel M. Zwemer. Illus. 302 pp. New York: Fleming H. Revell Co. \$2.25 net. 1920.

Dr. Rendall Harris, the great Friend scholar of England who has written upon cognate subjects, regards Al-Ghazali as a rare combination of scholar and saint, of the orthodox Moslem and the aberrant Sufi. He says that in Sufism, that is, in Pantheism, Al-Ghazali found the way of life, yet he remained an orthodox Moslem, that is, a transcendentalist, and that he found the way to God Himself when he left his lecture room and went into the wilderness,—into the Sufi inner sanctuary. The substance of the volume is summed up in these words of Dr. Harris: "The book tells us something about this side of his experience in the Quest of Life, and when the story is finished we are reminded not to seek the Living among the dead, but to believe that the same Lord is rich unto all that call upon Him in truth."

After a lifelong study of Mohammedanism and of missionary work among Moslems, Dr. Zwemer asserts that in a very real sense Al-Ghazali may be used as a schoolmaster to lead Mohammedans to Christ. His books are full of references to the teachings of Christ; he was a true seeker after Christ. "No one can read the story of Al-Ghazali's life, so near and yet so far from the Kingdom of God, so eager to enter and yet always groping for the doorway, without fervently wishing that Al-Ghazali could have met a true ambassador of Christ. Then surely this great champion of the Moslem faith would have become an apostle of Christianity in his own day and generation."

A book so mystical and philosophical in character cannot be reviewed in anything less than a long article and we will not attempt to do more than give a hint to its contents. As a prelude to his discussion of the creed of Al-Ghazali and its credibility, and his writings, ethics and mysticism, Dr. Zwemer devotes four chapters to general conditions in the Moslem world of the eleventh century and to Al-Ghazali's birth and education, his teaching, his conversion to Sufism, his subsequent wanderings, and his later years and death. Extracts from his "Confessions" are in certain points like those of Augustine, and are helpful to any earnest, bewildered soul seeking for God. The last chapter is entitled "Jesus Christ in Al-Ghazali." Here a large number of sayings and reputed acts of His are collected together, many of them closely resembling Christian traditions and others being wholly apocryphal. When one remembers that in Al-Ghazali's sojourn in Damascus, he spent much of his time in a mosque formerly a Christian church, adorned with the Greek inscription, "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations," and that he meditated much in the "Jesus minaret" of that church-mosque, his large use of Jesus traditions is not surprising. It is by the introduction of such material that Dr. Zwemer, himself mystically inclined, has made this volume, that might easily have become as dry as dust, to live and breathe the breath of heaven. Such groping after God in the fullest Christian sense is most pathetic. But are there not scores of unknown and obscure men of the Al-Ghazali type, awaiting the devoted, loving Christian missionary?

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3. That the known bondholders, mortgagees, and other
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are: None.

4. That the two paragraphs next above, giving the
names of the owners, stockholders, and security holders,
if any, contain not only the list of stockholders and
security holders as they appear upon the books of the
company, but also in cases where the stockholder or
security holder appears upon the books of the com-
pany as trustee or in any other fiduciary relation, the
name of the person or corporation for whom such trustee
is acting, is given also that the said two paragraphs con-
tain statements embracing affiant's full knowledge and
belief as to the circumstances and conditions under
which stockholders and security holders who do not ap-
pear upon the books of the company as trustees, hold
stock and securities in a capacity other than that of a
bona fide owner and this affiant has no reason to believe
that any other person, association, or corporation has any
interest direct or indirect in the said stock, bonds, or
other securities than as so stated by him.

(Signed) R. H. Howland.

Sworn to and subscribed before me this 1st day of
October, 1920.

Benedicta McCann,
Notary Public No. 14 New York County.

(My commission expires March 30, 1922.)
Cert. also filed in Register's office No. 2006.

NEW BOOKS

A History of the Japanese People. By Capt. F. Brinkley, R. A. 8vo. 780 pp. \$4.50. The Encyclopaedia Britannica Co, New York. 1920.

Character Building in Kashmir. By C. E. Tyndale-Biscoe. 12 mo. 95 pp. 3 shillings. Church Missionary Society, London.

Village Education in India. Report of Commission of Inquiry. 12 mo. 200 pp. Oxford University Press, New York. 1920.

Triumphs of the Gospel in the Belgian Congo. By Rev. Robert Dabney Bedinger. 12mo. 218 pp. \$.50 paper. Presbyterian Committee of Publication, Richmond, Va. 1920.

Finding A Way Out (An Autobiography). By Robert Russa Motow. 8vo 290 pp. Doubleday Page & Co., New York. 1920.

American Bible Society, One Hundred and Third Annual Report 1919. 8vo. 540 pp. American Bible Society.

Evangelische Missionskunde. By D. Julius Richter. 8vo. 450 pp. Leipzig. 1920.

Medical Missions. By Walter R. Lambuth. 12mo. 218 pp. \$1.00. Student Volunteer Movement. New York City. 1920.

The Real Christ. By R. A. Torrey, D. D. 12mo. 190 pp. \$1.75 George H. Doran Co., New York. 1920.

Approaches Towards Church Unity. By Newman Smyth and Williston Walker. 8vo. 170 pp. \$1.25. Yale University Press, New York. 1920.

Four Hitherto Unpublished Gospels. By Rev. William E. Barton, D. D. 12mo. 150 Pp. George H. Doran Co., New York. 1920.

The Truth About Christian Science. By James H. Snowden, D. D. 8vo. 310 pp. \$2.40. Westminster Press, New York. 1920.

Report of a Conference On The Leper Problem in India. 8vo. 158 pp. Orissa Mission Press. 1920.

The Powers of Darkness, or Some Observations in Demonology. By A. Mildred Cable. 12mo. 20 pp. (paper). Morgan & Scott, London. China Inland Mission, Philadelphia, Toronto, Melbourne and Shanghai. 1920.

A Vision of No Man's Land. By Senior Subaltern. 12mo. 42 pp. Paper. One shilling. Morgan & Scott, China Inland Mission, London. 1920.

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The Sons of Pastor H. S. I. Translated from Chinese by Francesca French. 12mo. 43 pp. paper. Morgan & Scott, London. 1920.

Home Mission Trails. By Jay S. Stowell. 12mo. 208 pp. \$1.25. The Abingdon Press, New York. 1920.

Rural Evangelism. By James E. Wagner. 12mo. 176 pp. \$1.00. The Abingdon Press, New York. 1920.

•**Christianity the Final Religion.** By Samuel M. Zwemer. 12mo. 109 pp. Eerdmans-Sevensma, Grand Rapids, Mich. 1920.

Methods of Church School Administration. By Howard J. Gee. 16mo. \$1.00. Fleming H. Revell, New York and Chicago. 1920.

The Sunday School Between Sundays. By E. C. Knapp. 12mo. \$1.25. Fleming H. Revell, New York and Chicago. 1920.

Map of Europe—4 ft. 4 in. x 3 ft. 6 in. In Colors. Bond paper, \$2.75; Map Cloth, \$4.50; Cloth Mounting, \$5.50 with complete index 48 pp. *The Literary Digest*, Funk and Wagnalls Co. 1920.

Over 1200 cities, towns and rivers are indicated on this map and are indexed in the accompanying folder. The old and new boundaries of the countries of Europe are clearly shown, and in the inset of Africa there are indicated the disposition of the former German colonies. The map is a beautiful and clear piece of lithography, prepared with the assistance of the American Government and the American Geographical Society. It is a valuable map for office, school or home.

Map of the Near East, compiled by S. W. Boggs. Scale 1:5,000,000. 27 in. by 39 in. Price \$1.00. Colors. 25 Madison Ave., New York City. 1920.

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PERSONALS

DR. CHARLES R. WATSON, President of Cairo University, plans to return to Egypt in January to take up his permanent residence there.

* * *

DR. G. SHERWOOD EDDY, after conducting evangelistic campaigns in Czechoslovakia, Austria and Germany, and during September and October in Egypt, visited the American colleges in Turkey, at Beirut, Smyrna and Constantinople.

* * *

REV. ERNEST W. RIGGS, President of Euphrates College, Harpoot, has gone to Constantinople to direct the educational work in all the Near East Relief Orphanages in Asia Minor, Syria and the Caucasus.

* * *

BISHOP AND MRS. FRED B. FISHER of the Methodist Episcopal Church, after visiting England to discuss plans with the British missionary societies, will take up their residence in Calcutta, India, the district to which Bishop Fisher has been assigned.

* * *

HON. JOHN WANAMAKER was elected President of the World's Sunday School School Association at the Tokyo Convention.

* * *

DR. HENRY FOWLER of Siao-Kan, China, has accepted the Secretaryship of the Mission to Lepers for Eastern Asia.

* * *

REV. JACOB HEINRICHS, D. D., a missionary of the Baptist Society in South India, has been designated as special representative to visit the Baptists of Alsace-Lorraine and Germany.

* * *

DR. ALBERTUS PIETERS of the Reformed Church Mission in Japan, expects to return to his field at the end of December.

* * *

MRS. JAMES SIBREE, for over forty-five years a missionary of the Church of Scotland in Madagascar, died July 21st.

* * *

REV. GILBERT DARLINGTON, D. D., who served as overseas chaplain during the war, has been appointed Treasurer of the American Bible Society, to fill the vacancy made by the death of Mr. William Foulke.

* * *

REV. FRED L. BROWNLEE of Cleveland, Ohio, has been appointed Secretary of Missions under the American Missionary Association.

* * *

Dr. Robert E. Speer has been elected to the Presidency of the Federal Council of the Churches of Christ in America, to succeed Dr. Frank Mason North.

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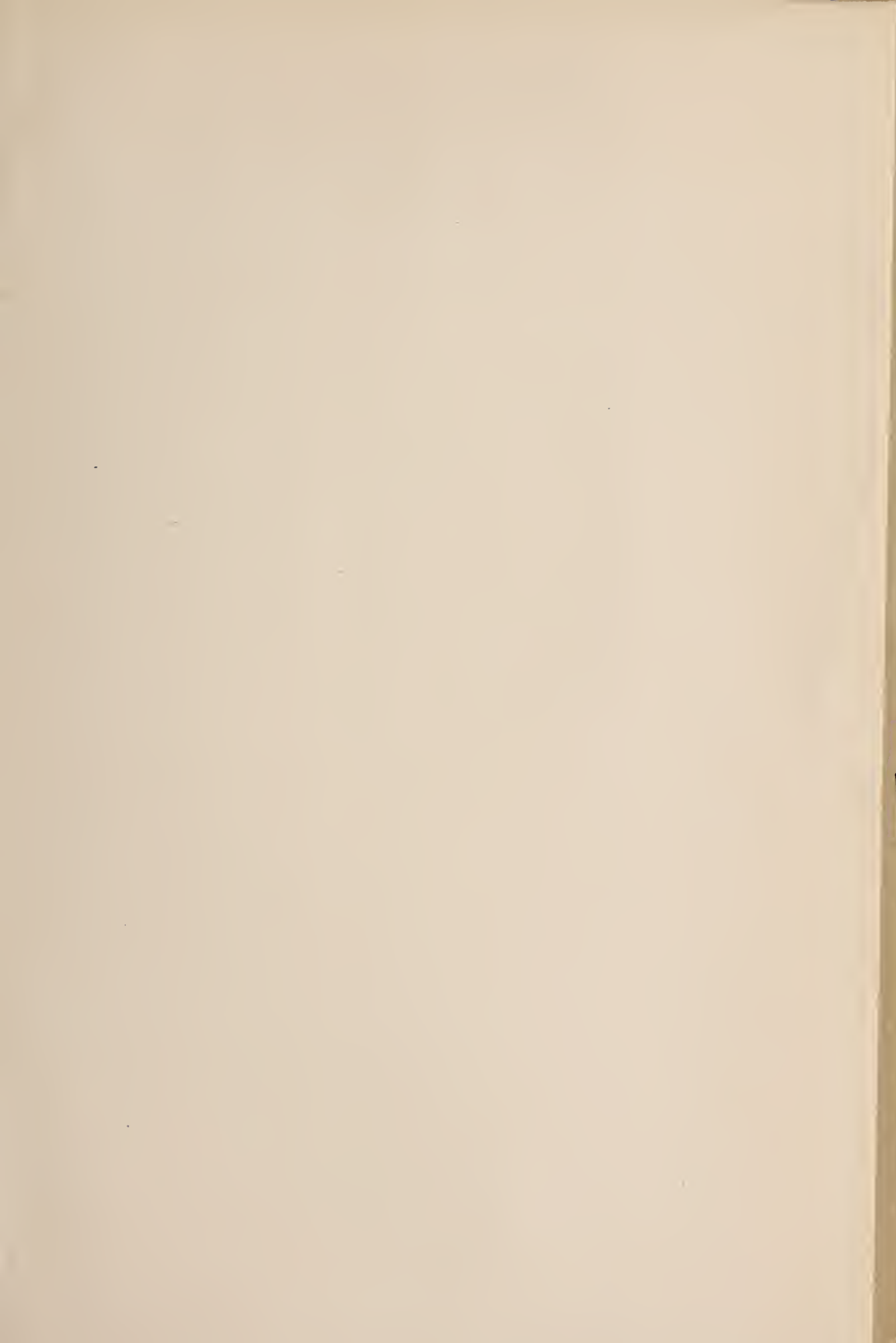
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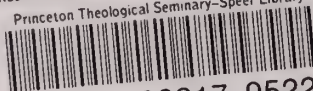
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